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**EDITOR**

**R. G. G. Olcott Gunasekera**

B.A. (Hons) Ceylon, M.A. (Kelaniya) F.S.L.I.M, Former C.C.S.

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No. 96, Ananda Coomaraswamy Mawatha  
Colombo 07, Tel/Fax : 2699249  
Email: [rassrilanka@gmail.com](mailto:rassrilanka@gmail.com)  
Website: [royalasiaticsociety.lk](http://royalasiaticsociety.lk)

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## CONTRIBUTORS

**K. Locana Gunaratna**, AA Dip (Lond), M C P (Harvard), PhD (Colombo), R I B A, F I A (SL), F I T P (SL), Chartered Architect, Chartered Urban Planner

**S. G. Samarasinghe**, B.A. (Hons) (Cey), MA (Pennsylvania), PhD (Colombo), LLB (Open University, SL)

**K. D. Paranavitana**, B.A. (Hons) (Cey.), Diploma in Archives Administration (The Netherlands), PhD (UNSW, Australia)

**Eugene Wikramanayake**, M.B.B.S (Cey), PhD (Glas., U.K)

**Shihan de Silva Jayasuriya**, BSc (Hons) (London), MSc (London), Diploma in Linguistics (University of Westminster, London)

**Vini Vitharana**, B.A. (Ceylon), B.A. (Hons) (London), M.A., PhD (London), PhD (Ceylon)





# THE SPATIAL EVOLUTION OF COLOMBO AND NEEDED INTERVENTIONS FOR THE FUTURE <sup>1</sup>

by

K. Locana Gunaratna

## Introduction

Sri Lanka was on the oceanic trade routes between the Far East and Europe from ancient times. This trade passed from the Romans and Persians to Arab mariners in the 9<sup>th</sup> and 10<sup>th</sup> centuries. The Arabs were also interested in the products of the island itself which they took to the West as well as the East. International trade was welcomed by the Sinhala Kings as an important factor in economic prosperity. It was with their tolerance and patronage that the Arabs established themselves in the island. They did so in small communities at suitable points on the Western coast. The ports of Sri Lanka were entirely foreign and predominantly Muslim, according to Yusuf. These compact areas reserved for foreign trade are said to have enjoyed considerable autonomy, each being subject only to a delegate of the King who collected the port dues and exercised overall control <sup>2</sup>.

A number of major and minor ports are said to have been in existence around the island at that time. The economic interests of the Portuguese centred on Cinnamon, which was produced in largest quantity in the Colombo hinterland and exported mainly from that port. Thus, since the 16<sup>th</sup> Century, Colombo became the chief port in the island of economic interest to the Europeans<sup>3</sup>. Some researchers have seen an added political reason for the Portuguese to base their main



interests in Colombo. It was that they regarded the King of Kotte as the suzerain of the island<sup>4</sup>.

This paper is about the origins and growth of Colombo and is written from the perspective of an Urban Planner. From this viewpoint, the spatial aspect of Colombo's growth is of considerable interest. Previous efforts to plan and regulate the growth of Colombo will also be discussed. Comments on these efforts will be presented considering some of the new and powerful forces at play, the likely future role of Colombo and its place in the national development effort. The usefulness of a recent (1998) structure plan will be highlighted. Stress will be laid in conclusion on the need to take that plan further to mould and implement a 'Green City Development Plan' within the framework of an explicit national urban policy.

### **The Portuguese Period**

Following Da Gama's discovery in 1497 of a sea route from Europe to India, the first arrival of any Portuguese in Sri Lanka happened in 1505 by an accident. A small fleet of eight caravels, which had set out from Cochin in India, was blown off course by a storm and forced to seek safe haven at Galle. Thereafter, the same fleet, which was commanded by Dom Lourenco de Almeida, son of the Portuguese Viceroy of India, apparently quite pleased to have found the fabled island, briefly explored the Southwest coast. They anchored in a bay, which was to become the well-known harbour of Colombo.

The Colombo harbour was in use for trade purposes even prior to Almeida's arrival. Traders came from many distant lands but the bulk of the trade with Sri Lanka at that time was in the hands of the Arabs through special terms granted at the will and pleasure of the local sovereign.



However, no town of consequence was located at Colombo. There was only a small settlement of huts and some cadjan warehouses referred to as “bangasalas”. The ancient city of Kelaniya was not far from the harbour. But for military reasons, a new royal city fortified much better had been built at Kotte to which city King Parakramabahu VI shifted his seat and capital around 1415<sup>5</sup>. Thus, at the advent of the Portuguese, the nearest and most important urban centre was the Royal City of Kotte. (Fig.01)

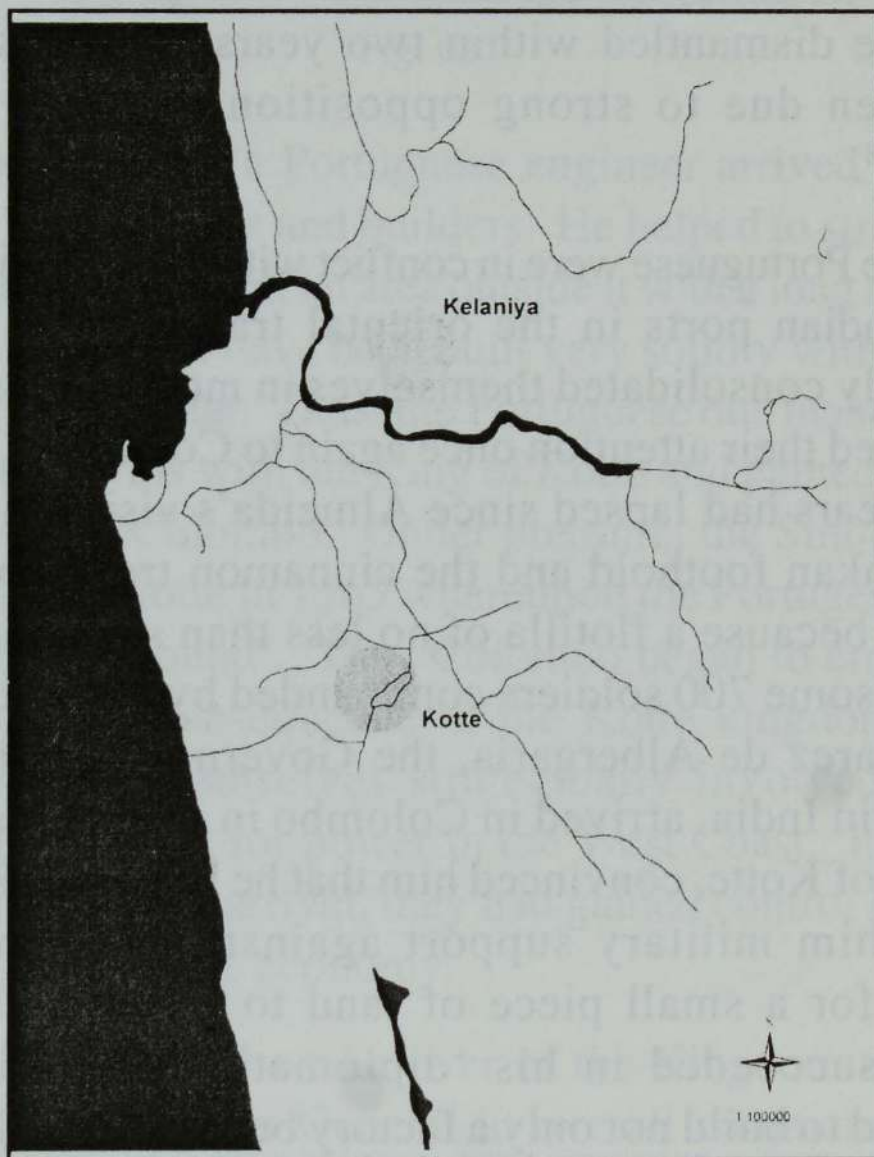


Fig. 01

Some researchers into that period of history believed that Almeida sent one of his Captains, Fernao Cotrim, as an emissary to the Sinhala king at Kotte, Vira Parakrama Bahu



VIII<sup>6</sup>. He is said to have obtained exclusive rights to the cinnamon trade and permission to erect a “factory” for baling cinnamon, much to the consternation of the Arabs. Almeida’s short visit was marked by naming the hill at the ‘hook’ of the bay after his patron saint “Lourenco” and by building the “factory” there. A landmark in the form of an epigraph on a massive boulder is also attributed to his men. It bore stamp of the Portuguese royal arms headed by a symbolic Christian cross<sup>7</sup>. He left behind a few of his men to mind the factory and the trade he envisaged. The factory had to be dismantled within two years, which is said to have been due to strong opposition by Arab trading interests<sup>8</sup>.

The Portuguese were in conflict with the Arabs in almost all the Indian ports in the oriental trade route. Having apparently consolidated themselves in most of those ports, they turned their attention once again to Colombo. By then, twelve years had lapsed since Almeida’s visit. Interest in a Sri Lankan foothold and the cinnamon trade must have run high because a flotilla of no less than seventeen ships carrying some 700 soldiers commanded by none other than Lopo Soarez de Albergaria, the Governor of Portuguese interests in India, arrived in Colombo in 1518. Soarez met the King of Kotte, convinced him that he had come in peace, offered him military support against his enemies and pleaded for a small piece of land to erect a “factory”. Having succeeded in his ‘diplomatic’ efforts, Soarez proceeded to build not only a factory but also a small walled fort on what the Portuguese had named the “Hill of St. Lourenco” and left it garrisoned. The construction was probably in laterite (“cabook”) blocks bonded in clay. (Fig.02)



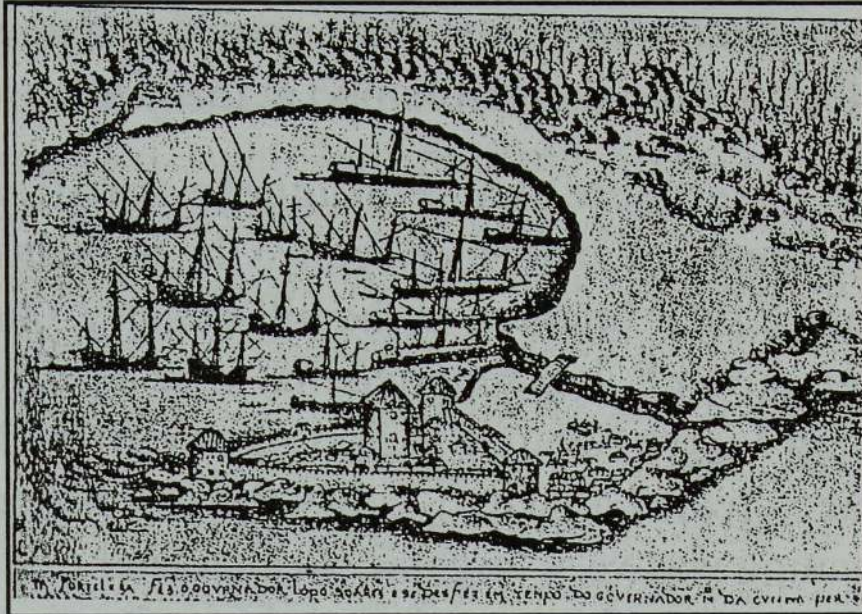


Fig. 02

Lopo de Brito, a Portuguese engineer arrived in 1520 from Goa with soldiers and builders. He helped to strengthen the fort and cordoned-off an area outside it with a long rampart. The walls are said to have been built very solidly with granite bonded in lime mortar. Thus, the Portuguese out-manoeuvred their Muslim rivals with the King of Kotte and gained control over the port of Colombo. Under pressure, the Sinhala king had abandoned Kotte in 1565 whereupon the Portuguese razed that city to the ground<sup>9</sup>. Thus Colombo began to emerge as the only city of consequence in the Kotte kingdom. The Portuguese got themselves strategically involved in the internecine conflicts for power in the West Coast. In barely fifty years after their arrival, they had gained control over the King of Kotte and the economy.

At the time of the take-over of the Kingdom of Kotte the Portuguese Captain-General in overall command was a tyrant by the name of Azevedo. He assumed royal status and built himself a palace. The location was a piece of high ground overlooking the Kelani River known as Malwana. The actual site is referred to even today as “Maligawatta”<sup>10</sup>. Whatever the reasons he had for locating outside the then defined



boundary of Colombo, it may have provided a new impetus and axis for the growth of Colombo at that time.

It is observable that Portuguese fortifications in Colombo were more in defence against the Sinhala who had the support of their brethren in the hill-country, than against any foreign power<sup>11</sup>. It is reported that after a battle with the Sinhala king Vijaya Bahu in 1521, Lopo de Brito dammed a “brook” and created a lake to fortify the city better<sup>12</sup>. Their urban planning was very ‘organic’ in character evidenced by their response to landform and the good use of natural features. (Fig.03)

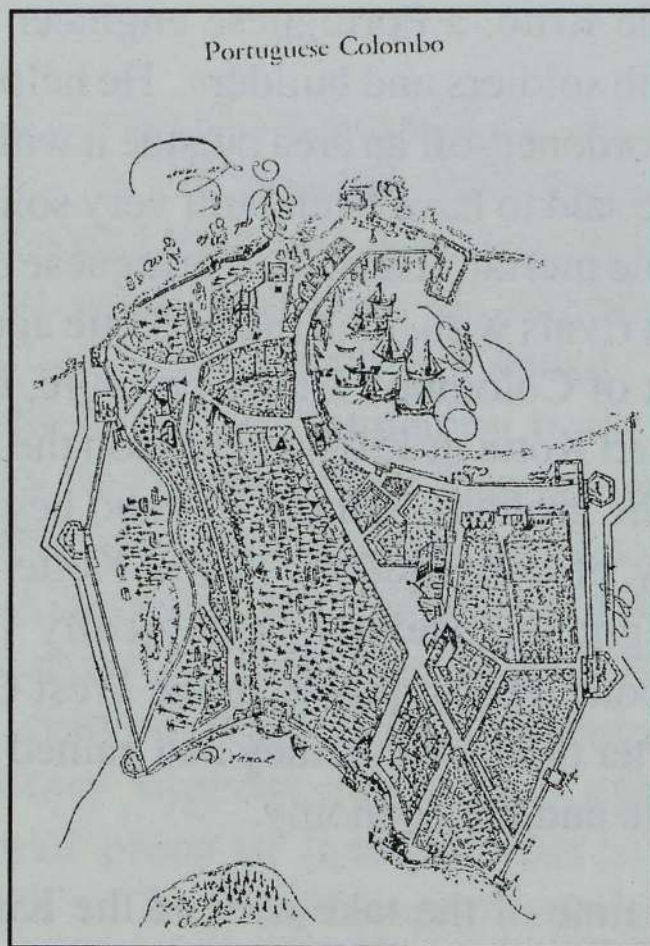


Fig. 03

Portuguese Colombo was essentially a very Christian, medieval European town, except for ethnicity. In the latter regard, the Fort itself was Portuguese for reasons of security. The outer walled area was an ethnic mix of Portuguese, Porto-



Sinhalese and Lusitanized Mestizo. The suburbs were in the North beyond Kayman's Gate towards the Kelani River, where many 'Soldados' who had married Sinhalese and turned 'Cassados' had farmland holdings. This latter trend was encouraged by Portuguese officialdom. Cassados had military duty only in times of emergency. The population within the walled area of the city is estimated to have been about 2400 families<sup>13</sup>. There were some dozen Christian Churches and Chapels within the walled area and several outside it. Needless to say, no other places of religious worship were to be found there. In fact all sites held sacred to Buddhists and Hindus in all the territories under Portuguese rule had by then been looted, razed and destroyed by them.

### **The Dutch Period**

In the early 17<sup>th</sup> Century, the Dutch began to trade in aggressive rivalry with the Portuguese and frequently attacked their possessions in the East. They made overtures to the King of Kandy. A 17<sup>th</sup> Century Dutch publication provides an account of how, in 1638, with the help of the King of Kandy, a very successful naval attack was made by the Dutch East India Company ("VOC") on an obscure Portuguese garrison at Batticaloa on the East coast. Thereafter a representative of the VOC formed an alliance with the King of Kandy. The agreement in essence was for Dutch assistance to rid the island of the Portuguese in exchange for the grant of exclusive trading rights especially in spice<sup>14</sup>.

Similar attacks on Portuguese forts followed at Trincomalee, Negombo, Galle and Kalutara. Some were won and few were lost by the new allies. Trincomalee was won and returned to the Sinhala king as expected in the agreement but most of the others, which were won, were garrisoned by



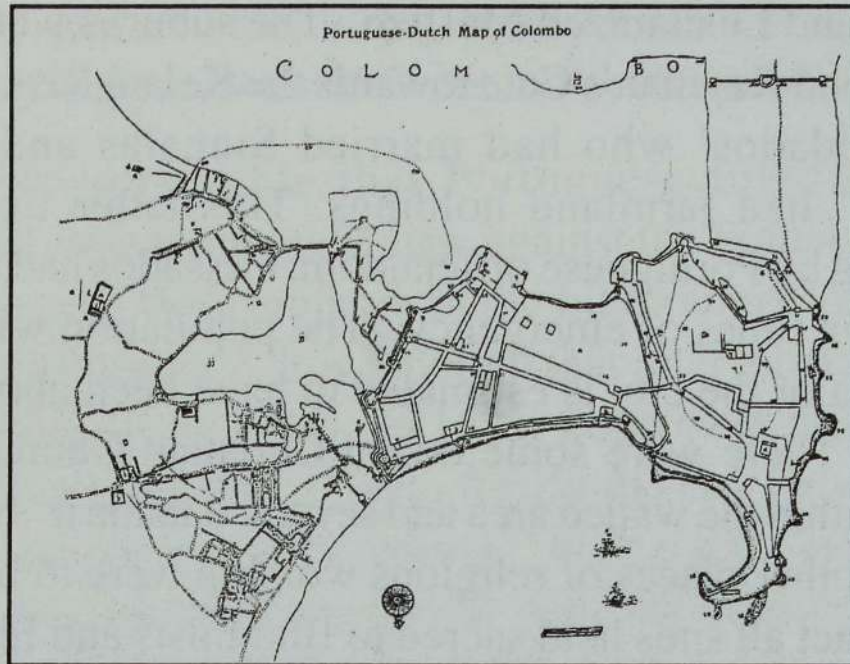


Fig. 04

the Dutch. Eventually after a prolonged siege and much loss of life, Colombo was taken in 1656 by the new allies<sup>15</sup>. (Fig.04). Dutch control over all Portuguese interests in the island is dated at 1658 with the taking of the fort in Jaffna. However, the Dutch soon fell out with the King of Kandy and were able themselves to maintain control only over the area corresponding to the current Western part of the Southern and Northern provinces<sup>16</sup>. The rest of the island was in the possession of the Sinhala kings.

The Hollanders feared above all a Portuguese re-bid for power. They evicted from the city almost the entire Portuguese, Mestizo and Topass and even deported some of them to the Coromandel Coast<sup>17</sup>. They mistrusted the Lusitanized Sinhalas. They substantially strengthened the Portuguese fortifications that were in their possession with special attention to Colombo. They did little to improve the Colombo harbour itself, but they were instrumental in developing the transport routes converging on the port from the hinterland<sup>18</sup>. A notable addition was the conversion of the then existing surface-water drainage system into an



efficient canal network for transporting plantation produce to the port of Colombo.

The sea-route trade link with Portugal was thus replaced by a new line of command, communication and trade from Holland, sometimes via Batavia in Indonesia. This situation lasted 133 years. There was by then a new military engineering technology in the building of fortifications, which had originated in Italy. The Dutch strove to adopt this technology. The very first fully drawn-up Dutch plan for Colombo shows a proposal for the Fort (“Casteel”) and the Town (“De Stadt”) outside the Fort, as drawn in 1659 by a Military Surveyor Adriaan de Leeuw (Fig.05). The plan seems to have been realised to a great extent<sup>19</sup>. A fortified Oud Stadt

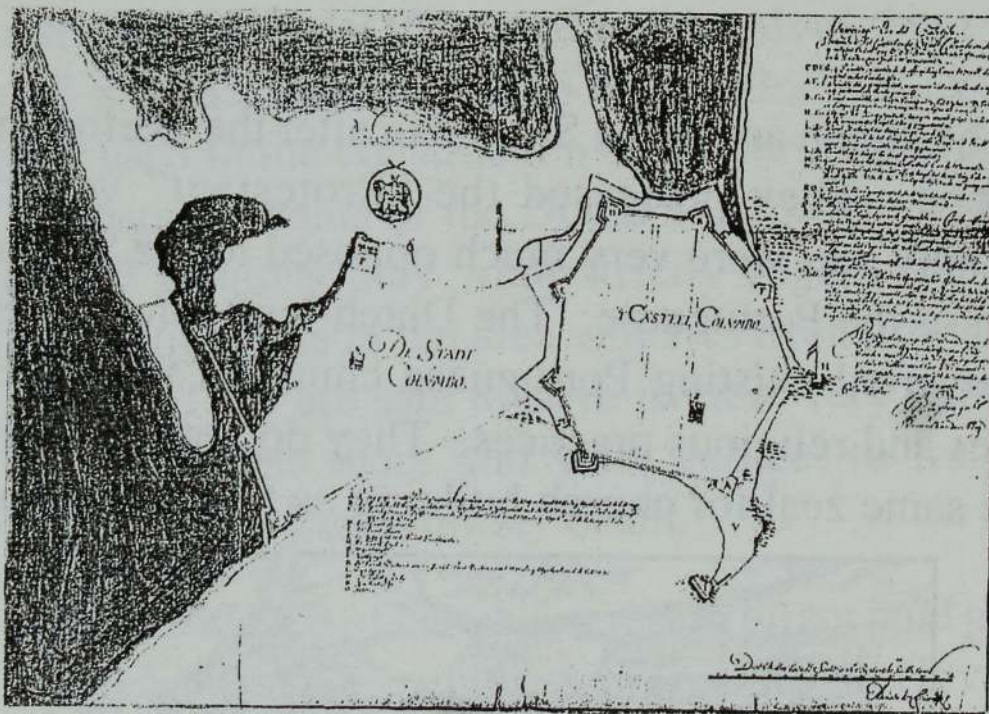


Fig. 05

(“old town”) is evidenced in a survey plan by Stevins dated 1681. Renaissance geometric imposition is very clear (Fig 06). The undated pictorial map by Albrecht Herport (possibly done in the 1680s) corresponds fairly closely to the map by Stevins. The “Gallows Field” may be noted in the large vacant



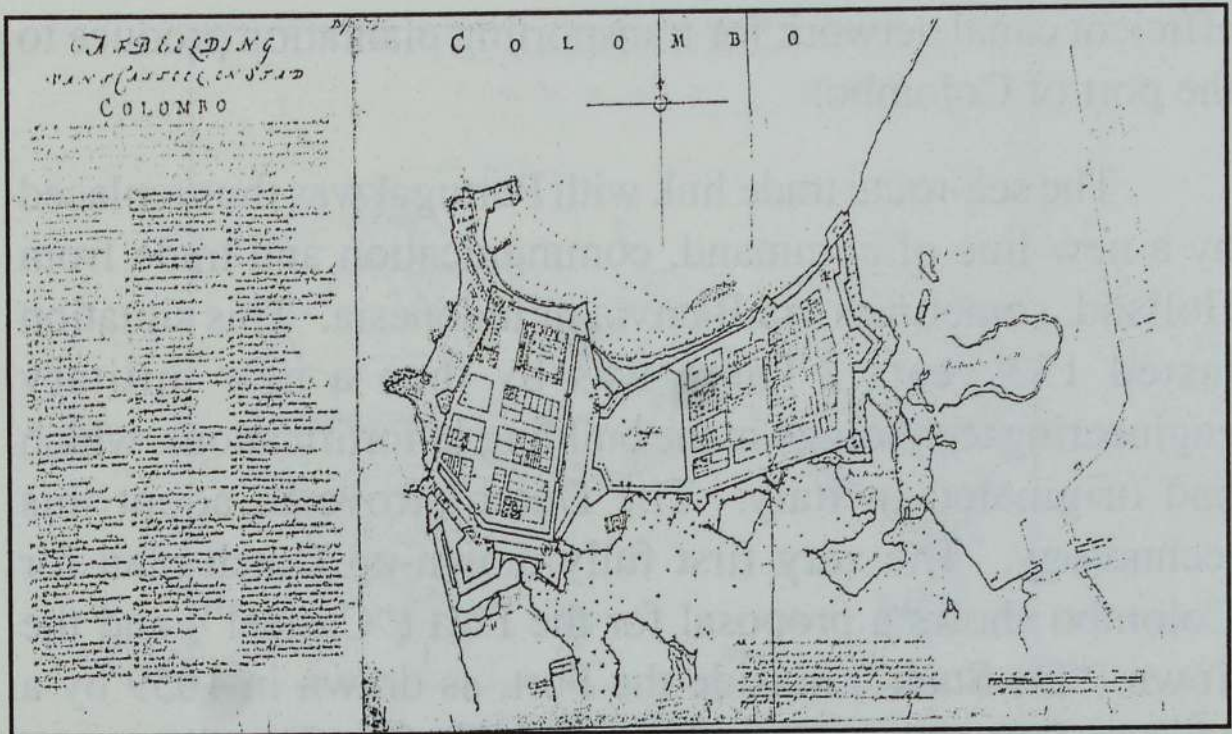


Fig. 06

lot in the Oud Stadt where public executions were held<sup>20</sup> (fig. 07).

The Dutch arrived in Sri Lanka after the ‘Reformation’ in Europe. They professed the “Protestant” version of Christianity and were very much opposed to the “Catholic” religion of the Portuguese. The Dutch built a few churches and converted existing Portuguese churches for their own purposes and religious practices. They do not seem to have had the same zeal for church building as their predecessors.



Fig. 07



By the mid-18<sup>th</sup> Century there were only three churches in the city of Colombo: one in the Fort one in the Old Town and a new construction at Wolvendaal<sup>21</sup>. The Dutch like the Portuguese before them forbade the building, or even the rebuilding, of Buddhist and Hindu places of worship. Only two exceptions were permitted by the Dutch during their 133 years of rule: one Buddhist temple built at Dehiwela which was a distant suburb of Colombo at that time; and, the other at Kotahena<sup>22</sup>. Both were relatively small and unobtrusive.

The Portuguese had brought in a few East African slaves via Goa around 1630. There may have been about 4000 who survived into the Dutch period<sup>23</sup>. The Dutch too brought in slaves but on a more organised and bigger scale. They too were originally from East Africa but also later from the Malabar and Coromandel Coasts of India. All of them were 'quartered' together and referred to as "Kaffirs". They were extensively used in the construction of the fortifications and also as domestic servants of the Dutch VOC officials. From the early 18<sup>th</sup> Century they were strictly segregated after daylight working hours in the area which is even now called "Slave Island". They are said to have lived in very poor and makeshift conditions there and were subject to frequent outbreaks of disease and untimely death.

There is evidence of Dutch interest in direct land grants for plantation agriculture including large grants to Governor Rijklof van Goens himself (Fig.8). A policy change, which moved the Dutch away from an agricultural settlement colony, began in the early 1680s. The Council in Batavia was critical of van Goens and favoured private local initiative to provide the plantation produce for purchase and export by the VOC<sup>24</sup>. By the late 18<sup>th</sup> Century the structure of the city and its main suburbs to the North were well established.



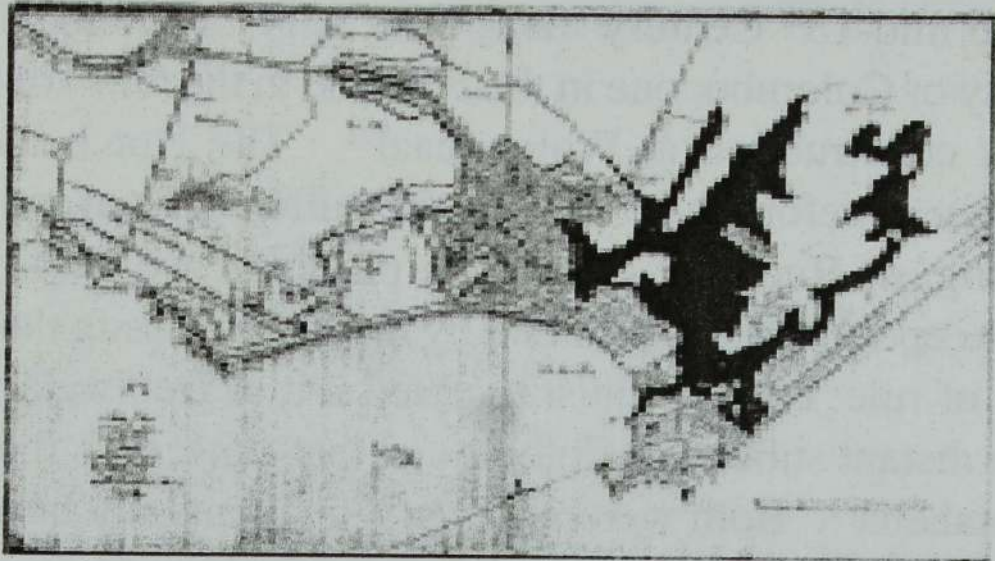


Fig.8:

The Dutch suffered frequent military harassment from the Sinhalese especially with support from the King of Kandy. One of the strategic responses of the Dutch was to utilise the lake as a defensive moat to a much greater extent than in the past. The lake reached its greatest dimensions in the late 18<sup>th</sup> century (Fig.09). The walled areas of the

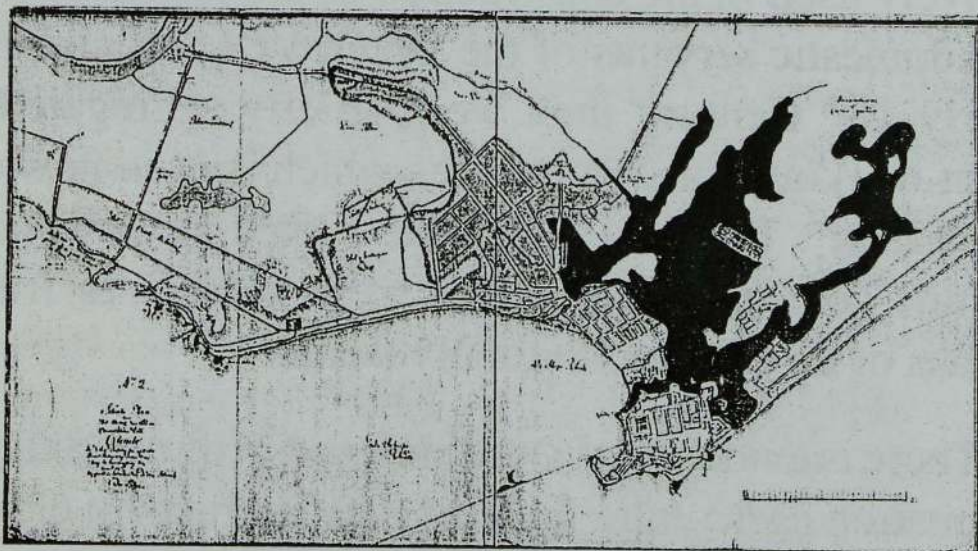


Fig. 09

city were almost fully surrounded by water with the lake to the South, the sea to the West and the harbour to the North. The population of the city increased greatly. In 1688 about 7500 persons excluding Lascarins and Slaves are estimated to have lived within the walled city<sup>25</sup>. The VOC government resorted to racial segregation as a means of reducing



congestion and improving security. The “Casteel” (Fort), “Oud Stadt” (Pettah), the outer Pettah, the northern suburbs and Slave Island assumed ethnically defined territories. (Figs. 10, 11).

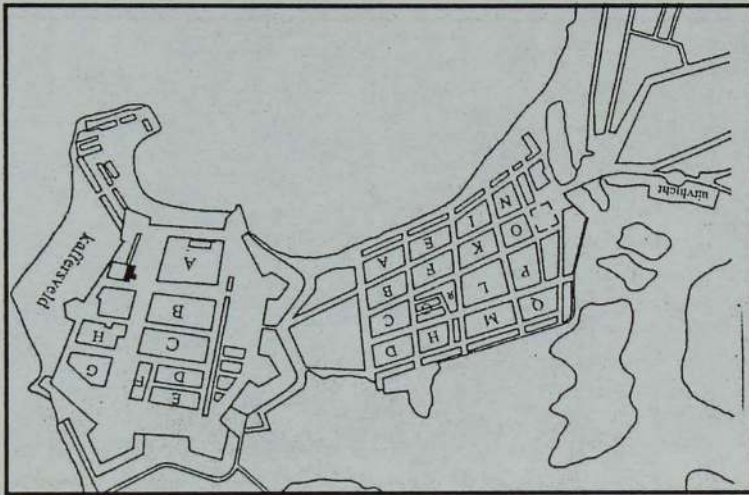


Fig.10:

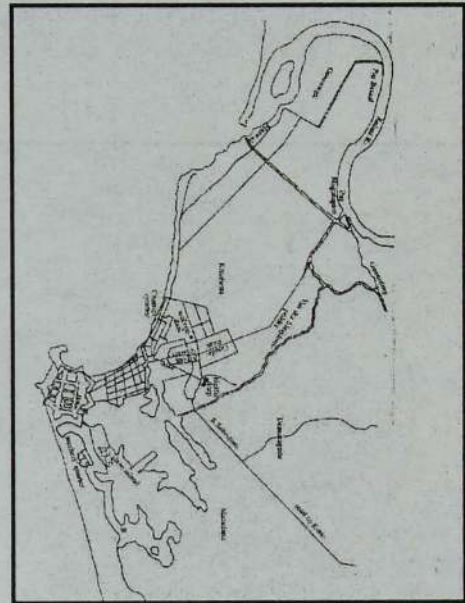


Fig. 11:

## The British Period

At the end of the 18<sup>th</sup> Century, the British supplanted the Dutch. By 1815 British control had extended from Colombo and its subservient regions to include the Kandyan Kingdom as well. The road system was extended to the hitherto inaccessible hill capital. British commercial interests shifted from spice plantations in the South-Western lowlands to the central hills where coffee and later tea plantations were eventually established. With military subjugation complete, roads to the plantation areas of economic interest to the British were built and existing ones improved.

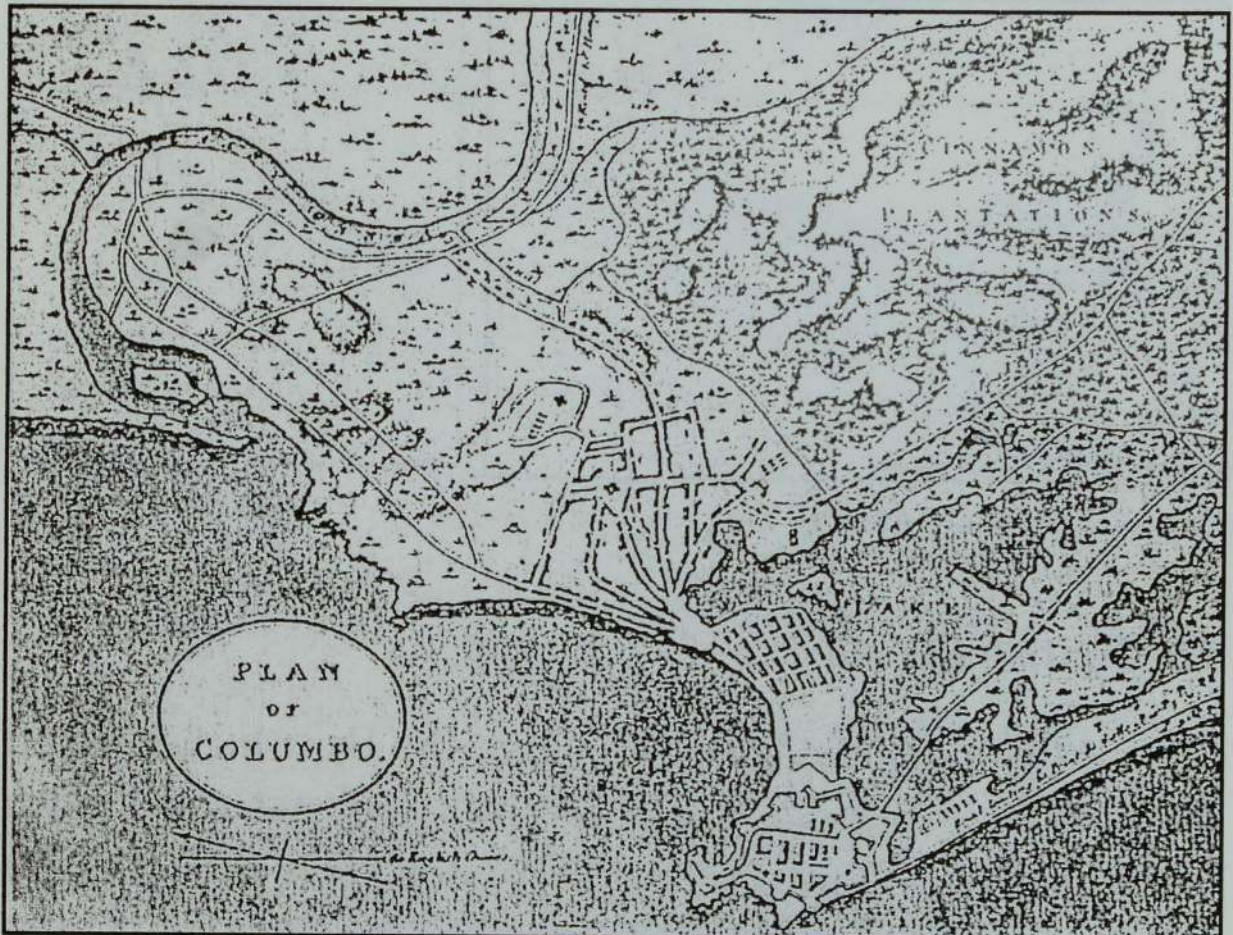
The opening of the Suez Canal in 1869 greatly increased the volume of shipping through the Indian Ocean. In response, the British debated whether to develop the harbours at Galle or Colombo and decided on the latter in 1871. The major

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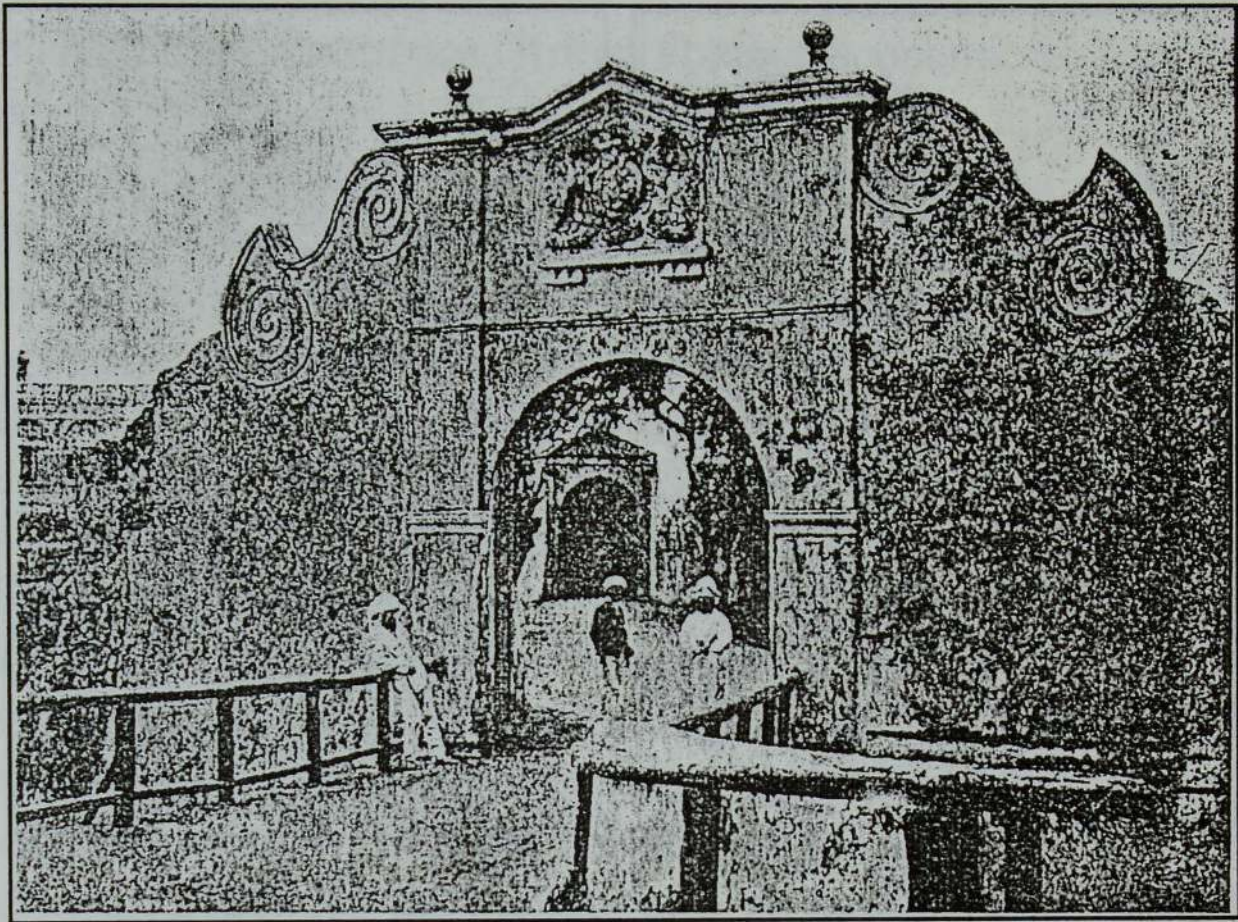
improvements involved the construction of a Breakwater and Docks. This work took about 10 years and a 'Sheltering Arm' was added to the Breakwater in 1912. The British effected various other improvements to the port facilities in the period between the two World Wars including the construction of Bunkering Jetties and Inner Docks<sup>26</sup>.



*Fig. 12:*

The new British Colonial economy relegated cinnamon to a minor export crop. This had a spatial impact on Colombo in that cinnamon plantations in the immediate periphery of the city could be encroached upon for suburban residential purposes (Fig. 12). Advances in military technology made the British confident that they did not need walled fortifications around the city. These were demolished starting in 1869. One of the Dutch gates was photographed in 1870 before demolition (Fig. 13). Also, parts of the Beira Lake





*Fig. 13*

were reclaimed where it was considered necessary for the British colonial economy. The change in the physical extent of the lake between 1901 and 1920 is clearly apparent. (Figs.14,15). The Dutch canal system was neglected and went into disuse where it did not serve British commercial interests. During their tenure, road, rail, telegraph and telephone communications were established and maintained between Colombo and eight provincial urban centres which the British found useful for administration and commerce.

The British took many important steps to develop the city of Colombo. A comprehensive description here of all these steps is not possible except to briefly discuss a few. They enacted the Local Government Ordinance in 1920 and the Donoughmore Constitution of 1931 made provision for a Ministry of Local Government. But long before these developments, legal provision was made in 1865 for the



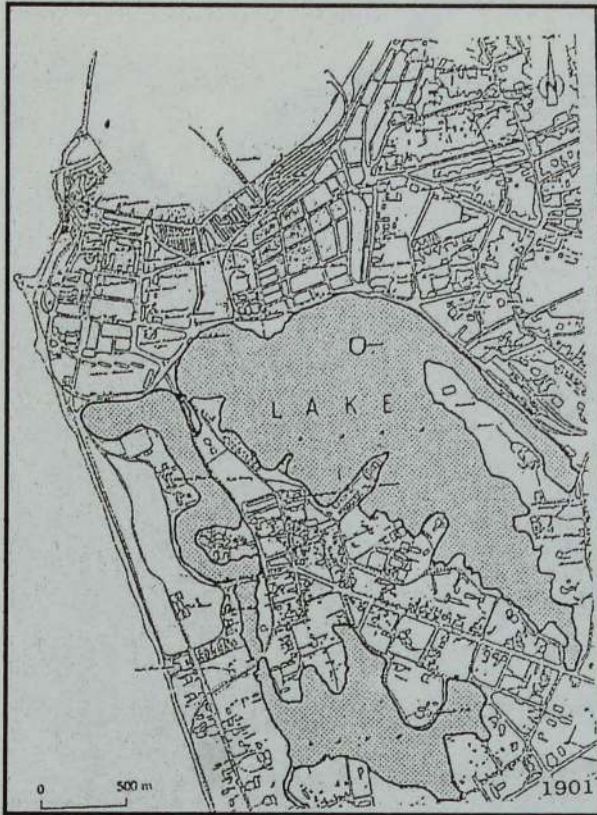


Fig.14:

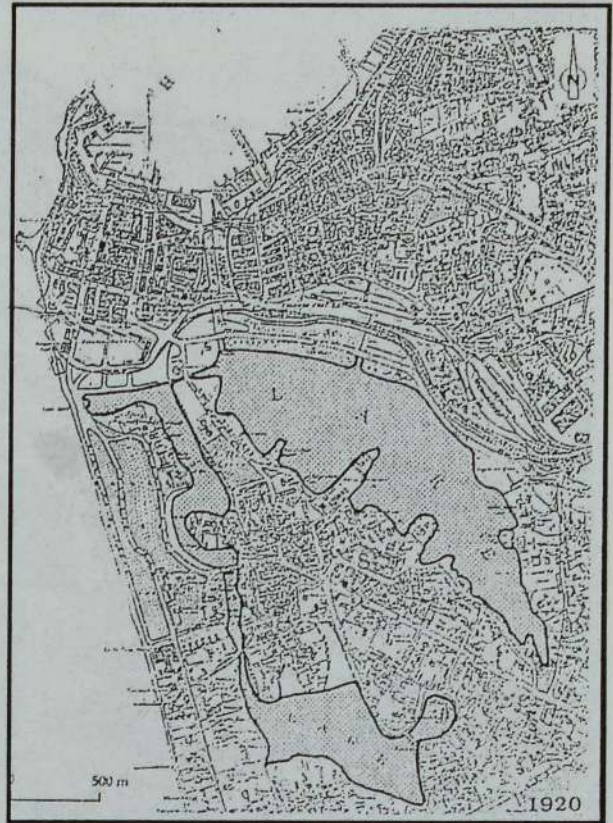


Fig.15:

routine affairs of Colombo to be managed by a Municipal Council.

### Recent Plans for Colombo

There have been several attempts to plan Colombo during the course of the Twentieth Century. The first recognition in British times of the need for Town Planning in Colombo came with a small but influential booklet published by a Sri Lankan Surveyor in 1916<sup>27</sup>. The Colonial Government then got down a renowned British Town Planner and teacher, Patrick Geddes, who did a planning study for Colombo in 1919<sup>28</sup>.

Geddes was very much a part of the British movement that promoted “garden cities” and “garden suburbs”, which movement had started two decades earlier at the turn of the century. His visit was soon after World War I when shipping by steam navigation and world trade had begun to assume an



altogether new importance. British colonial economic activity was reaching its zenith. He considered Colombo to be “... *the third port of the Empire and the fifth in the world*”. His plan for Colombo reflected these considerations and related very directly to what he perceived as the economic development strategy for the colony. Thus, in Geddes’ thinking the improvement of the port facilities was basic to the development of Colombo and indeed the whole island. He recognised the problems of low-lying land in a wet monsoon climate. He was most concerned about the severe flooding of the Kelani River, which occurred regularly and frequently in those days. Geddes proposed the conversion of swamps to lakes and polders including the creation of a “wet dock” in a marsh site of about 165 acres, linked to the harbour and located between the harbour and Victoria Bridge<sup>29</sup>. He had seen in Colombo an opportunity to develop the “Garden City of the East”. His report made a strong argument for garden suburbs. He was extremely disappointed that time did not permit him to prepare some sketch plans. As it transpired, the ‘wet docks’ proposal was found to be impractical and poldering expensive. Thus, most of Geddes proposals were shelved<sup>30</sup>.

Two decades later in 1940, Clifford Holliday, another British Town Planner and teacher, arrived on an invitation from the Colombo Municipal Council. His services were paid for jointly by the colonial government and the City. Holliday’s task was two fold: to advise on the preparation of a Town Planning Scheme for Colombo; and, to draft appropriate legislation for town planning work in the country. The memorandum he submitted in July 1940 was the result of six months work<sup>31</sup>.

Holliday laid much emphasis on ‘zoning’, which he hoped would regulate and stabilise the future growth of



Colombo. He considered it to be foremost in necessity for Colombo, ranking it second only to slum clearance. Commercial, industrial and residential areas were thus provisionally defined on plan. In each of these zones the character, use, the height and density of buildings were suggested.

Perhaps the most influential were his proposals for providing a legal basis for town planning in Sri Lanka. For, these were almost totally incorporated into the Town and Country Planning Ordinance, which was enacted six years later in 1946. With this enactment the Town and Country Planning Department came into existence. It was an independent Department, which could deal with urban, rural and regional planning anywhere in the country.

Geddes' work in Colombo predated the Donoughmore era by more than a decade. He was therefore not to know of Sri Lankan concern for reclaiming the dry zone and of indigenous development aspirations and strategy. This work was done later under the leadership of D S Senanayake, the Minister for Agriculture in the Donoughmore era. Holliday too was oblivious to these nationalistic concerns as he came at the specific invitation of the Colombo Municipal Council. The physical planning proposals made by these planners for the development of Colombo were only implemented in very small bits and pieces, such as, the decentralisation of some warehouses and industries, the creation of "Duplication Road" and the establishment of a Zoo.

### **The Post-Independence Period**

A decade after Holliday, Patrick Abercrombie proposed the first serious Regional Planning scheme for Colombo in association with Oliver Weerasinghe, in 1949, immediately



following Independence<sup>32</sup>. This work was done under the political stewardship of S.W.R.D. Bandaranaike who was then the Minister for Local Government. Abercrombie was one of the foremost British Town Planners at the time and Weerasinghe was the first head of the new Town and Country Planning Department. The Central Planning Commission approved the scheme they proposed. The 'region' they considered was some 220 square miles in extent and covering a land area of about 14 miles in radius from the Fort. Most important among their proposals was the establishment of three new towns, satellite to the central urban mass of Colombo as it was then, but independent in regard to employment (fig 16).

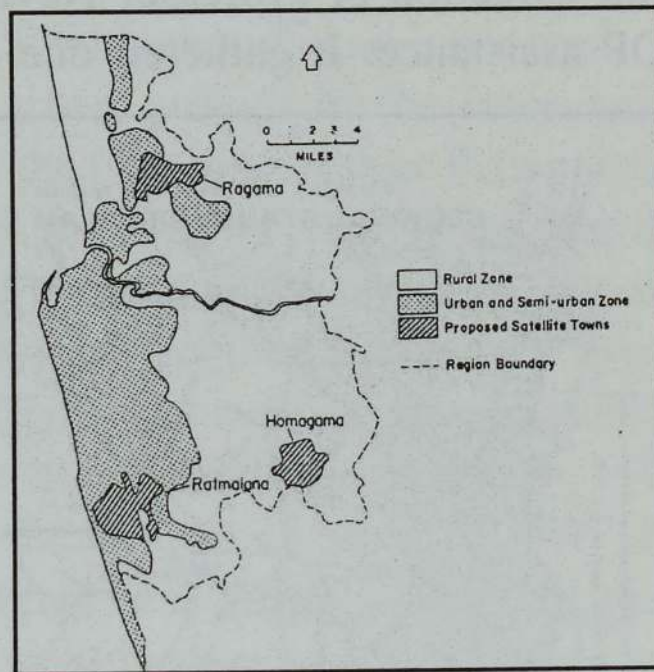


Fig.16:

A quarter century later, Weerasinghe was to bemoan the fact that his plan had not been implemented. If it had, he thought that "...many of Colombo's problems arising from rapid urban growth would not have been so serious today ..."<sup>33</sup>. The fact was that at that time, national development aspirations and strategy, beginning in the Donoughmore era almost two decades earlier, were not only well articulated but



were being vigorously acted upon. They were oriented towards rural development especially in the dry zone. This work and the development of hydropower preoccupied the efforts of successive Post-Independence governments. The Abercrombie plan for Colombo received low governmental priority. This is not surprising in retrospect, because the development of Colombo in those years appeared to be quite unrelated to the main thrust in the national development effort.

### The Colombo Master Plan Project

Much later in 1975, the Town and Country Planning Department established the "Colombo Master Plan Project" (CMP) under the direction of Professor Neville Gunaratna and with UNDP assistance. It gathered one of the largest

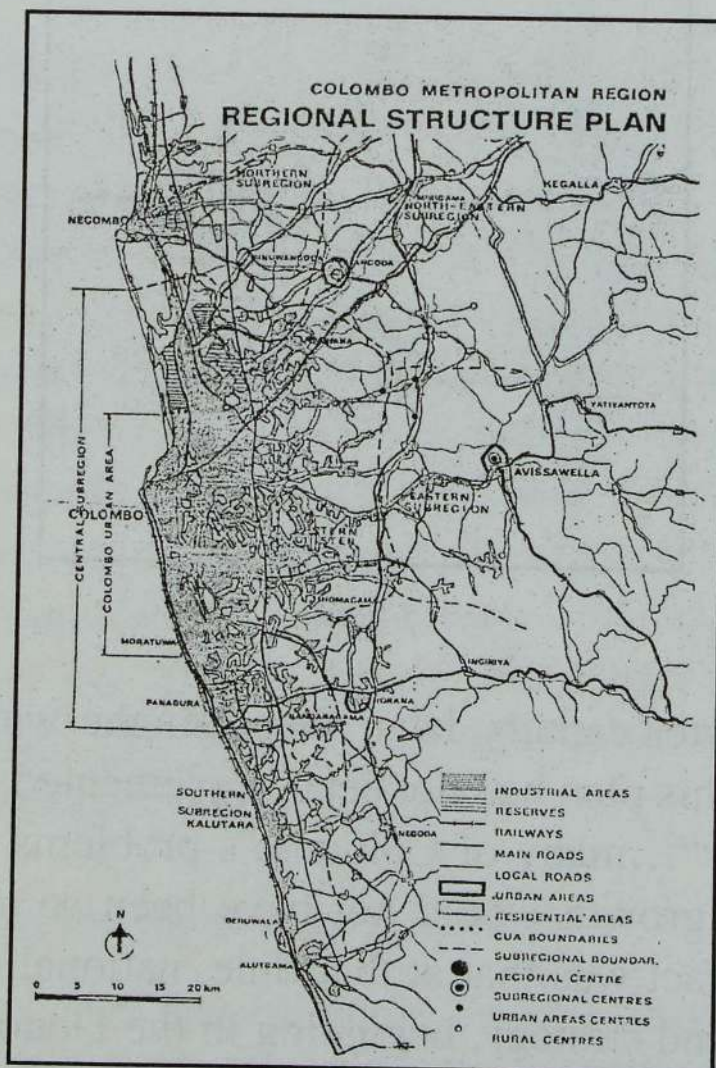


Fig.17:



groups of foreign planners and specialists ever brought together in Sri Lanka. Surprisingly, this extraordinary team envisaged the continuing 'primacy' of Colombo and favoured its aggrandisement as a linear coastal conurbation of some hundred miles in length (Fig 17).

The predominant view held at that time was that the T & CP Department did not have the 'teeth' to implement a major development plan for Colombo. Thus, the Department itself proposed the creation of another and more powerful institution the Urban Development Authority (UDA). The UDA became a reality by an Act of Parliament in 1978. However, the bulk of the CMP project proposals too were never implemented as a totality, despite the availability of a brand new agency with enough and more teeth. Unplanned and haphazard urban growth in the intervening decades rendered most of the Colombo Master Plan much less useful. In 1978 as in 1949, the main thrust of the national development effort was still rural development and dry zone colonisation. Just as the Gal Oya project took precedence over everything else in 1949, the Dry Zone development effort and hydropower generation were given further impetus in 1978 with the acceleration of the Mahaweli project. The links, if any, between the CMP project proposals and the main thrust in national development were certainly not evident.

### **The Colombo Metropolitan Regional Structure Plan**

The geographic coverage of the Colombo Metropolitan Regional Structure Plan (CMRSP) as proposed first in 1996 and revised in 1998 by the UDA is a newly defined Colombo "region". It is much larger in land extent than in Abercrombie's proposal. It is, in fact, co-terminus with the entire Western Province and the plan is now sometimes referred to as the



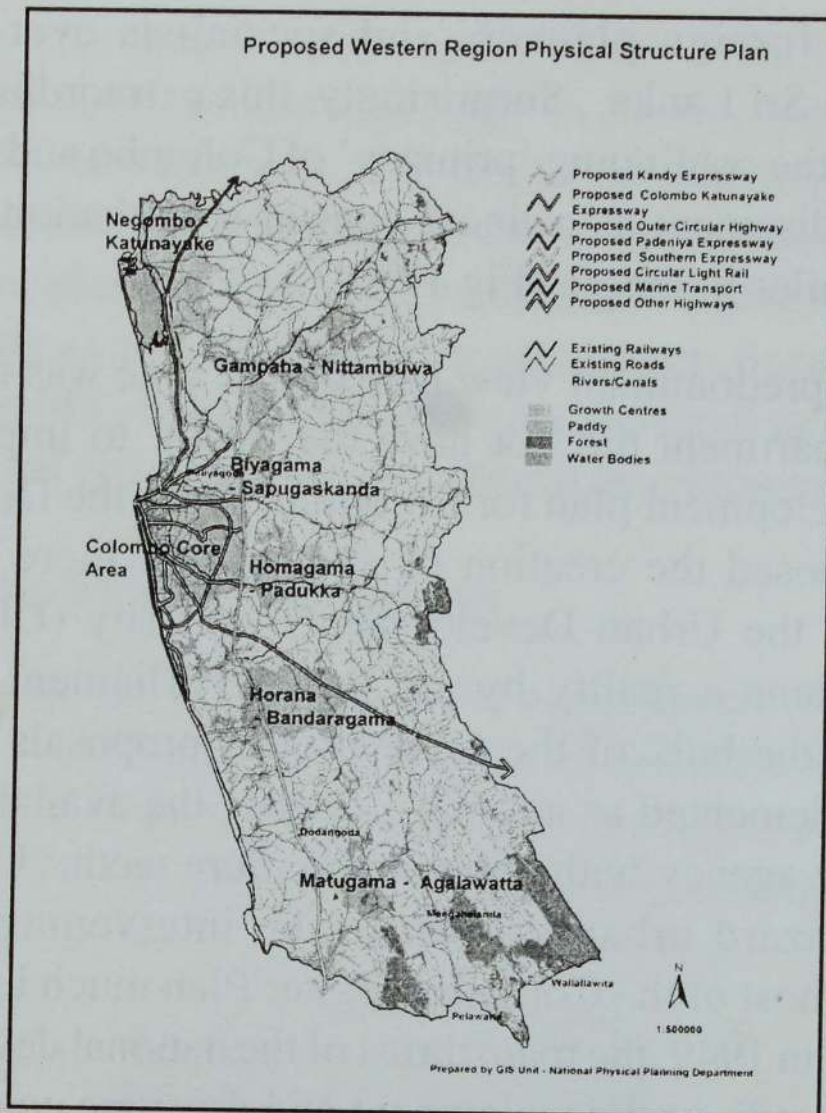


Fig.18:

“Western Regional Structure Plan”. Prepared by the UDA, it envisages in outline a central urbanised “Core Area” and six outlying areas within the region where urban development should, in their view, be concentrated. These areas which were referred to as “Growth Centres” have as urban foci: Negombo, Gampaha, Biyagama, Homagama, Horana and Matugama. (Fig.18).

What the UDA proposed had been clearly titled a “Structure Plan” for the Colombo region. By that is meant, in the parlance of urban planning, a structural framework of a plan for the region and not a “Master Plan”. While this is an important fact, it must also be observed that the publications of the UDA under this specific title, which included twelve volumes, covered much more than a mere structure. Urban



Design proposals, regulations and zoning for some parts of the Core Area were also presented. The concern here in this paper is only with their Structure Plan.

There is a land use and environmental planning rationale in the CMRSP by which the areas for development have been identified. Firstly, the low-lying and other eco-sensitive land areas have been identified and reserved for conservation. Only thereafter that the lands for urban development have been selected. All the remaining land extents, which are suitable for agriculture of various sorts including coconut and rubber plantations, have been reserved for that purpose.

The CMRSP seems to have undergone some specific stages of progress to reach its 1998 form. The first was a review of the Colombo Master Plan (CMP) project reports of 1978 and an attempt to update them. The next, based on the realisation that a new plan was needed to accommodate the intervening changes, was the conceptualisation of the main features of the proposed structure. It was at this stage that the UDA obtained the services of consultants through the World Bank. The contributions of Colin Franklin, Richard Nalbandian and Ralph Gakenheimer have been acknowledged. A presentation was made at a two-day workshop held in August 1996, which brought together the technical stakeholders and political representatives directly concerned with the subject in the 'region'.

While the first presentation of 1996 was a success in many ways, there were also disagreements, many of which were expressed by some sectoral infrastructure agencies. Thus, the next stage was a series of consultative workshops and direct discussions with sectoral institutions and individual experts. It was with the results thus reached that the UDA prepared reports for presentation to a second two-day



workshop in October 1998. Those invited to participate were mainly the same agencies, individuals and political representatives as those who attended the first presentation two years earlier. The second workshop reached a substantial consensus. These were the reports that were published.

## Reflections and Prospects

During the better part of the five centuries reviewed here, most Sri Lankans were alienated in one way or another from Colombo. They saw the city not only as a military and economic stronghold of a foreign power but also as one of alien social norms and cultural values. It is thus not surprising that in the Pro-Independence movement, patriotism and rural development were inextricably linked<sup>34</sup>. For, indigenous development strategy, since 1931, and the Donoughmore Constitution favoured agricultural expansion for domestic consumption, rural development and dry zone colonisation. While much was achieved, the important role that urban places must play in such a strategy was never fully understood in those years. An inadequate place was given to urban development in the national development effort. Even where some rural development was achieved, no sustained *regional* development resulted and the 'primacy' of Colombo has perhaps increased. As observed earlier, the Gal Oya project sidelined Abercrombie's 1949 plan for Colombo and the CMP proposals made three decades later were overshadowed by the accelerated Mahaweli project.

The last 50 years has provided an opportunity for Sri Lankans to 'claim' the city of Colombo for them. This has happened only to a limited extent and in relatively superficial and *ad hoc* ways. For example, in less than two decades about 150 streets were renamed, obliterating their colonial past<sup>35</sup>.



Perhaps much more understandably, Buddhist, Hindu and Muslim places of worship have been built in prominent urban locations. Perhaps less justifiably, amplified 'loudspeakers' frequently call the faithful to prayer causing much nuisance to others. Meanwhile, the inherited infrastructure systems such as roads, water supply, surface water drainage and sewerage disposal have been put to enormous stress under the ever-increasing urban population. There has clearly been inadequate, co-ordinated, inter-sectoral planning for their extension and improvement.

One of the most prolonged and pervasive means by which Sri Lankans have been claiming the city is the process by which 'squatter' settlements are created. These 'underserved' areas constitute unhygienic living environment for a large proportion of Colombo's inhabitants. Another is low-density residential 'sprawl' into the agricultural and eco-sensitive hinterland.

Of course, there have also been some successful city-based projects implemented in Colombo. They include, *inter alia*, reclaiming urban marshland for housing at Maligawatta and the Sugathadasa and Premadasa sports stadia; the Echelon Square redevelopment in Central Colombo; and hopefully the recent work on Galle Face Green and the Beira Lake. But, it must be asserted here that the need is not for *ad hoc* projects but for the implementation of integrated urban development plans.

A useful aid and perhaps a pre-requisite to successfully implementing a major urban development plan that has substantial national implications, is a relevant and declared national urban policy. The case for such a policy was made a quarter-century ago<sup>36</sup> and also again in 1995<sup>37</sup>. An urban policy for Sri Lanka should clarify the place given to Colombo *vis a*



*vis* other towns existing or proposed, for targeting investment and development activity. When such a policy is in place, fears can be allayed about 'centric' bias in resource allocation, accentuating the 'primacy' of Colombo and about exacerbating rural-urban migration to the Primate City.

There must also be an appropriate institutional framework to help define urban policy and revise such policy as and when important contextual changes occur. It may be noted that the very recent amendments to the Town and Country Planning Act, the establishment of the National Physical Planning Department and the National Physical Planning Council may provide a step towards an adequate framework for the purpose.

If however, Sri Lanka continues much further into the future with neither policy nor plan, the full impact of likely urbanisation will have to be absorbed by Colombo. An end to the on-going war, which is sought by all, will seriously aggravate the problem. Demobilising the military will surely compound it. Nevertheless, the immediate future of Colombo as the national centre of government, of commerce and external trade seems assured.

Without timely and concerted effort based on a comprehensive plan, the past growth of Colombo has consistently outstripped all the sectoral and *ad hoc* attempts to upgrade its physical infrastructure. Needless to say, the first four of the five plans prepared for Colombo with the best of intentions over the past Century but not implemented have become obsolete. This has happened with urban growth only by natural increase in population. Compounded by migration estimated even at optimistically low rates, the future scenario for the unplanned growth of Colombo is indeed gloomy. Even today a large proportion of the population of Colombo live in



under-served settlements. The steady spread of shanties over vacant private and public land including reservations, parks and playgrounds; low density suburban sprawl with the filling of eco-sensitive low-lying land and the denudation of highland tree cover in the urban periphery; water shortages, sewer system failures, frequent floods and epidemics; the worsening traffic jams, increased pollution of the air and water bodies, mounds and fields of rotting garbage; lawlessness and crimes both petty and violent; all of which are likely to be very common features in Colombo as they already are in urban life in some other Third World cities.

Asia was nearly 80% rural just two decades ago. A process of rapid urbanisation has now taken hold. The current rates of rural-urban migration in Asia are unprecedented in the history of mankind. Sri Lanka has so far been insulated from this problem due mainly to the wisdom of early Sri Lankan political leadership. The impetus that that leadership gave to domestic food production, dry zone colonisation and rural development have already been mentioned. However, the current unique situation of Sri Lanka in relation to Asian urbanisation is predicted to change for the worse very soon, for many reasons. The imminence of reaching the limits of dry zone colonisation is one. Indeed there is now no choice but for Sri Lankans to awaken from their dream of a predominantly rural Sri Lanka continuing indefinitely into the future.

Over the last two decades significant changes have taken place in development strategy and the economy of Sri Lanka. An important area of change is the shift from an inward looking closed economy based on import substitution, towards an open and export oriented economy. This shift began in 1977. With the continuing commitment shown to



implementing liberalisation policies in more recent years including institutional reforms, the process gathers momentum. Development strategy today, in addition to some of the more important elements of earlier strategy, emphasises *inter alia* the attracting of foreign portfolio investment (FPI) and foreign direct investment (FDI). Sri Lanka is also being presented as an attractive gateway location for international trade with South Asia.

The process of economic liberalisation in Sri Lanka, in addition to the local impetus, is also being hastened by powerful external influences, which are both international and regional. These influences are felt through the World Bank, the Asian Development Bank, the World Trade Organisation (WTO) and a number of agreements to which Sri Lanka is, or will soon be a party. Two of these include the existing agreement on Trade Related Aspects of Investment Measures (TRIMs) and the Multilateral Agreement on Investment (MAI) which are being proposed for adoption<sup>38</sup>. These external influences along with advances in Information Technology are in fact the main agencies of "globalisation".

It has been observed that the bulk of current global trade is accounted for by the large transnational corporations (TNCs); and, that arrangements such as the MAI are most likely to strengthen the TNCs and weaken the control that Third World Countries will have over TNCs operating within their respective 'sovereign' territories. There may indeed be the need, and, there may still be some scope for collective bargaining for a better deal. Nevertheless, the increasing importance of globalisation in Third World economies is undeniable. The likely impact on South Asia in general and on Sri Lanka in particular, in the present circumstances, will be very substantial.



The spatial dimensions of this impact on Sri Lanka are not difficult to anticipate. TNCs and other foreign enterprises will continue to be encouraged to invest. Those that wish to be in Sri Lanka and are 'footloose' will locate in and around Colombo. In their view, Colombo is where infrastructure is available including easy access to an international seaport and an airport, and, where local labour and expertise are readily available. An agglomeration in the Colombo region of businesses and industries as that which occurred during the Colonial period, but now at an increased speed and scale, may indeed be anticipated in the near future. Colombo's place as the principal centre of commerce and industry in the country seems assured. Coupled with the likelihood of Dry Zone colonisation reaching its finite limits soon, rural-urban migrations at rates never known before may also be expected. Rapid urbanisation and urban growth will be inevitable. Clearly, in this scenario, a national urban policy which encourages the development of other urban centres to reduce rural-urban migration to Colombo and, a workable regional plan for Colombo will be very desirable. If the foreseeable changes in their spatial and physical dimensions are not planned for and brought under control, the result could be most unfortunate. While the urban economy may grow in the short term, the physical and social environment of Colombo would most certainly begin to degenerate. Then the diseconomies of continued growth in this unplanned manner would surely set in and be recognised. Less investors will come and those who are here will start to leave. And, the economy would go into gradual collapse.

The proposals of Geddes and Abercrombie, although made thirty years apart, belonged to the same movement. It called for "Garden Cities and Satellite Garden Suburbs" and originated in Britain a hundred years ago in response to



specific circumstances. It was an influential movement but its relevance to current Third World and Asian urbanisation contexts, is much in question. The planned development of Colombo will now require new thinking.

The ecologically sound approach in the overall land use planning is indeed a commendable feature in the CMRSP. The consideration given to possible future transport, information and telecommunication technologies should also earn plus-points. The place given to agriculture as an important activity complementary to urban development activities within the same region, is not only practical and economic but encourages the achievement and maintenance of at least a basic level of food security for the city. The prior identification of clearly defined urban development areas within the CMR will help to channel state, private sector and foreign investments to predetermined planned locations, discourage urban sprawl and the on-going sub-urbanisation of rural land. There are weaknesses but it may be said, on balance, that the strengths far outweigh the weaknesses.

Subject to the declaration of an explicit and sound national urban policy and to appropriate follow-up action, the CMRSP can relatively easily be modified and moulded into a new 'Green City Development Plan', which is 'contemporary', appropriate to our tropical climate and also relevant to our economic, social and cultural needs. Implementation would certainly require a 'participatory' approach to create strong public-private partnerships and obtain the vital co-operation of the urban informal sector. Such development activity in its totality would not only benefit the Colombo region. There would then be reason to hope that the benefits could lead to significant progress in the entire country and perhaps even contribute to prosperity in the South Asian region.



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### **Details of Illustrations**

- Fig. 01: Map of Colombo area at time of arrival of Lourenco de Almeida, showing the harbour, Kotte, Kelaniya and a small settlement of cadjan huts and ‘Bangasalas’, 1505 AC
- Fig. 02: Fort as built to the plan of Lopo Soares (Hulugalle *op cit* p16-1), 1518 AC
- Fig. 03: Colombo at the end of Portuguese control. (Ibid p16-2, Brohier *op cit* p6-1), 1656 AC
- Fig. 04: Colombo during the Dutch siege (Brohier *op cit* p14), 1656 AC
- Fig. 05: Project: Adriaan de Leeuw’s new layout for Colombo (Raben *op cit* p26) showing “Casteel” and “De Stadt”, 1659 AC
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- Fig. 07: Drawing by Albrecht Herport (Raben op cit p 28), circa 1680 AC
- Fig. 08: Four Gravets (not 17C as erroneously stated considering lake extent). Shows land grants to VOC officials and Burghers.(ibid p 68), Late 18C
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- Fig. 12: Colombo Fort, Pettah, the lake, cinnamon plantations in Maradana and part of the area later to be known as "Cinnamon Gardens" (Hulugalle op cit p 16-4), 1800 AC
- Fig. 13: Photograph of one of the Dutch Gates demolished by the British along with the demolition of the Dutch Walls and Bastians begun in 1869. (ibid p 40-8), 1870 AC
- Fig. 14: Colombo Fort, Pettah and lake (Disanayake, Leonard and Ravi Pereira "Restoring Beira Lake", MEIP of Sri Lanka, World Bank, Washington DC, 1996. p 30, 1901 AC
- Fig. 15: Colombo Fort, Pettah and lake, showing reduction in extent of lake, by the reclamation and development Fort and Slave Island areas and the new railway tracks. (ibid p 33), 1920 AC
- Fig. 16: Colombo Regional Plan - Structure (Abercrombie op cit), 1949 AC
- Fig. 17: Colombo Master Plan - Structure (CMP Project Report, T & CP Dept/UNDP), 1978 AC
- Fig. 18: CMRSP - Structure (UDA), 1998 AC



# **FOLKLORE AS A REPOSITORY OF TRADITIONAL WISDOM IN SRI LANKA**

by

**S. G. Samarasinghe**

What is 'folklore'? Several definitions have been given but no consensus has been reached. However, the folklorists are in general agreement with the fundamental principles of the discipline as in the case of concepts in science and technology, for example in defining the atom or the technical arts.

The objective of this paper is firstly to understand folklore as a social science discipline taught in the universities up to PhD Level and secondly to examine how folklore has become a repository of traditional wisdom of any nation, which has preserved such lore orally and through practice. Sinhala folklore will be discussed to prove the theoretical propositions argued by the specialists.

## **Striving towards a Definition**

Folklore presumably is as old as mankind. The word 'folklore' was coined in 1846 by William Thoms, a British antiquarian in writing a letter to a journal called 'Athenaeum' proposing 'a good Saxon compound – folklore, be employed in place of such labels as Popular Antiquities and Popular Literature'. He included in it 'manners, customs, observances, superstitions, ballads, proverbs and so forth'. Several definitions have been put forward since then by folklorists, anthropologists, and sociologists in the process of 'folklore' becoming a subject under Social Sciences and Humanities



taught in major universities in Europe, Asia and in the United States. It will therefore be necessary to examine some of the important definitions so that we will be able to understand folklore as a discipline in the social science studies.

There are twenty-one scholarly definitions given in the Standard Dictionary of Folklore, Mythology, and Legend edited by Maria Leach and first published in 1949 and the fourth edition in 1984 (SDFML 1984: 398 – 403). These definitions have been the subject of discussion amongst the leading contemporary folklorists who themselves have tried to define and redefine as is always the case with the scholars of every generation. According to Allan Dundes (1965: 5) perhaps the first enumerative definition given to folklore was that of William Thoms referred to above. The definitions that are considered here are those presented up to the year 1984. Since then divergent views have been expressed, which will be discussed later. All the twenty-one definitions are not given here and they need not be as most of them are repetitive. Instead the different perspectives as articulated by the scholars are considered in sequence. The quotations are given with the SDFML page numbers.

Jonas Ballys, Lithuanian folklorist and ethnologist, a University Professor in Lithuania and the leader of the Lithuanian Folklore Archives defines 'folklore' as follows: 'Folklore comprises traditional creations of peoples, primitive and civilized. These are achieved by using sounds and words in metric form and prose, and include also folk beliefs or superstitions, customs and performances, dances and plays. Moreover folklore is not a science about a folk, but the traditional folk science and folk poetry'. (SDFML: 398). Ballys's definition needs no comment excepting that the traditional arts and crafts should be included.



Marius Barbeau, Anthropologist and Folklorist for the Canadian Government and the President of the American Folklore Society, in 1917, adds a distinct feature in the last paragraph of his definition. It reads as follows. 'Whenever in many callings the knowledge, experience, wisdom, skill, the habits and practices of the past are handed down by example or spoken word by the older to new generations, without reference to book, print or school teacher; then we have folklore in its own perennial domain at work as ever, alive and shifting, always apt to grasp and assimilate new elements on its way.' (SDFML: 398).

William R. Bascom, Anthropologist in the University of Wisconsin viewed folklore as the lore of the people and therefore argued that it is 'verbal art' thus excluding the very important area of folklife inherited by practice which according to him is the preserve of the anthropologist. He says that 'in anthropological usage, the term folklore has come to mean myths, legends, folktales, proverbs, riddles, verses, and a variety of other forms of artistic expression whose medium is the spoken word (SDFML: 398).

When the scholars repeatedly emphasized that folklore is essentially oral tradition, a theoretical problem arose as to the status of the folklore committed into writing. This was settled when it was agreed that 'the transference of oral tradition to writing and print does not destroy its validity as folklore, but rather, while freezing or fixing its form, helps to keep it alive and to diffuse it among those to whom it is not native or fundamental' (SDDFML: 398).

A further perspective of defining folklore was that central folklore consists not so much in folksongs and stories (although these are more obvious in their appeal as colourful and characteristic) as in the customs and beliefs attending the



periods of emotional stress in the life of an individual in relation to the group such as birth, graduation, coming of age, marriage, burial etc., which the educated and the sophisticated share with the uneducated and the naïve.

Folklore as it approaches the illiterate and the sub literary transforms itself into a sub culture sustained by the very same folklore generated by them. Some scholars also tend to define folklore as popular knowledge as distinguished from scientific knowledge. However the distinction between the two is not always definite. What is definite is that the research into folklore in agriculture, architecture, medicine, arts and crafts has been the very foundation for scientific knowledge.

The debate on folklore is continued and the folklorists have been arguing on the two terms – folklore and folklife. Lore is obviously a part of life and therefore ‘life’ should be the generic term but by practice and mainly due to the European usage ever since 1846 with William Thoms' ‘folklore’ has achieved the all-inclusive term for the discipline. This is precisely what Mc Edward Leach elaborated in 1942 when he said that ‘Folklore is the generic term to designate the customs, beliefs, traditions, tales magical practices, proverbs, songs etc; in short the accumulated knowledge of a homogenous unsophisticated people, tied together not only by common physical bonds, but also by emotional ones, which colour their every expression giving unity and individual distinction. All aspects of folklore, originally the product of individuals, are taken by the folk and put through a process of recreation, which through constant variation and repetition become a group product. (SDFML: 398)

Ananda Coomaraswamy, the foremost Oriental Art Critic and savant, defines folklore in the following terms. ‘By



folklore we mean that whole and consistent body of culture, which has been handed down, not in books but by word of mouth and in practice from time beyond the reach of historical research, in the form of legends, fairy tales, ballads, games, toys, crafts, medicine, agriculture and other rites, and forms of social organisation, especially those that we call tribal'. (Coomaraswamy: Selected Papers edited by Roger Lipsey)

In concluding this brief discussion on the definition of folklore it should be noted that we have now reached that position where the scholars have agreed that the 'folk' constitutes any social group any where any time bound by similar socio-cultural traits who have at least one common factor, for example the farmers, miners, school teachers, or even the clergy. Apart from the day to day on-going communication in such groups, the higher mode of communication relevant and rich in content is described as the high context - communication. Dan-Ben Amos therefore succeeded in submitting the following definition. 'Folklore is artistic communication in small groups' (1971: 13)

### **Traditional Wisdom**

The next focus of attention will be to define what traditional wisdom is in the context of all human relationships that contain an element of politics, which is the process by which people gain, use and loose power. Max Weber identified three forms of legitimate power namely: Traditional, Charismatic and Legal or Rational. Traditional authority has been the most common. It stems from beliefs and practices passed down from generation to generation and usually consists of inherited positions based on kinship and descent, such as king, chief or even father. People accept traditional authority because they have already done so. In some societies



tradition is considered sacred, and political leaders are also religious leaders as in the case of Lamas in Tibet.

How is traditional wisdom preserved and how can it be understood? The Soviet Union and the United States for example have undertaken extensive research programs in folklore and folklife obviously to discern the salient features entailing their national identity. These researches have amply proved that a nation's Traditional Wisdom is implicit broadly in the following categories of folklore.

- A) In the verbal art component of folklore such as myth, legend, folktale, folk poetry, proverbs, riddles etc.
- B) In the belief system manifested in the rituals, agricultural customs, national festivals and the theatre etc.
- C) In the non- verbal dimensions of culture such as artefacts, styles in traditional clothing, folk cookery and folk architecture.

## **A) Verbal Art**

### **1. Myth**

The Greek word 'mythos' means 'what is spoken' later extended to speech or tale. The myth is possibly the earliest genre in verbal art substantially inherited from a previous age. It explains the creation of man, the supernatural traditions, the cosmological belief system, the origin of gods, and their development, the cultural traits, the origin of heroes etc. It deals with science of a pre-scientific age and thereby satisfy the curiosity of a people who needed explanations for their inquiring minds. The myth also explains the origin of the natural phenomena, the rain, the wind and the dawn etc.



The Buddhist myths, very popular and highly esteemed as being rich in meaning and symbolism are in a continuous process in the transmission of folklore and will be so in the future too. 'Aspiration corresponds to myth. It is the vision of the desired state of things' (Redfield 1965:106). One such significant and an eloquent Buddhist myth is that the world will be extinguished at the end of an aeon in the Buddhist era. Before this disaster and as the final scenario all the relics of the Buddha now enshrined in the Viharas and the Caityas in the Buddhist world would assemble at the foot of the Sri Maha Bodhi in Anuradhapura and metamorphoses them into a living Buddha who will preach His final sermon to mankind. Obviously it is only those who have engaged in great meritorious deeds will get this rare and last opportunity to see the Buddha and listen to His sublime doctrine. This exactly is the aspiration of all the Buddhists.

A Buddhist myth that is renewed every year is the arrival of the Buddha to Mahiyangana and overpowering the Yakkhas by creating a fire between them and preaching them the doctrine. This is enacted today by the Vāddās at the annual Mahiyangana Festival. The Yakkhas who were confronted with the Buddha are today represented by the Vāddās who after being vanquished go in procession to the Buddha with the prescribed offerings.

The origin of the Sinhala race is elucidated by the Vijaya myth. Since this is the foremost myth we have, I propose to analyse it in brief to demonstrate how it is proved to be a reserve of our traditional wisdom. The salient characteristics of this myth are:

- 1) The oracle or the soothsayer's prophesy that Suppādēvi will have a non-human conjugal union in an adventurous situation.



- 2) Sinhabāhu and Sinhasīvali, the son and the daughter of Suppādevi, agonised by being the children of a beast – the lion, seek ways and means of escaping from the father, and Sinhabāhu takes the barrier rock upon his shoulder to a distance of fifty yojanas or approximately sixteen miles.
- 3) Sinhabāhu, the son kills the father.
- 4) Sinhabāhu marries his sister Sinhasīvali who bore him thirty-two sons the eldest of whom was Vijaya (the valiant).
- 5) Vijaya was banished from the kingdom as his evil conduct angered the people.
- 6) Vijaya with his 700 retinue lands in Sri Lanka on the day that the Buddha attains Parinibbana.
- 7) The Buddha advises the Sakra to protect Vijaya the new king of Sri Lanka where the Buddha Dhamma will be established.
- 8) Sakra entrusts the Island to Vishnu who admonishes Vijaya and his followers and bless them by tying the *Pirit Nūl* (sacred thread).
- 9) Vijaya meets Kuvēni who attempts in vain to devour the men as they were guarded with the Buddha's blessings through the sacred thread.
- 10) Vijaya's confrontation with her ended up in making her, his spouse who bore him two children Disāla and Jīvahattha.
- 11) Vijaya's ministers pleaded Vijaya to be consecrated as king. He refused the request unless a noble maiden was found and consecrated as queen at the same time.



- 12) When Vijaya heard that a princess from Madura had arrived he said to Kuvēni 'Go thou now dear one, leaving the two children behind; men are ever in fear of superhuman beings' (Mv. VII: 60)
- 13) She was slain later by a yakkha and the two children married each other and multiplying with sons and daughters lived in the central mountain region. These were the Pulindas.
- 14) Vijaya and the Madura queen had no children and therefore none to succeed the first king of Sri Lanka. He sent a message to his brother Sumitta to come and take over the kingship. Sumitta too being too old sends his son Panduvasdēva disguised as a Buddhist hermit. Vijaya was dead by this time.
- 15) Panduvasadēva takes Bhaddhakacchāyanā a Sakyan princess as his spouse who too comes to Sri Lanka disguised as a nun. They have ten sons and a daughter – Ummādacitrā.

Although the incidents enumerated are common knowledge, I purposely reminded them to show how each and every episode has in it an inherent quality which makes it intelligible in the frame of a logical model so often elaborated by eminent anthropologists. Every one of these sequences stands the test of classificatory thought and analogical reasoning in mythic conceptualisation. That being so, it is a repository of traditional communication inherited by the Sinhala people. Now let me briefly spell out the subtle manner in which symbolic constructs of the Sinhala ethnicity is preserved in these sequences. I observe in the Vijaya myth four main categories reinforcing the Sinhala ethnicity. They are:



- (1) Alliance and genealogical relationship in rationalising Vijaya – Kuvēni’s descendants to be Pulindas and those of Panduvasdēva–Bhaddhakacchāyanā to be the Sinhala race (paternally the valiant Sinhabāhu and maternally related to Buddha). The conjugal union between human and non-human in the case of Suppādēvi and Vijaya on the one hand and the conjugal union between the sister and the brother in the case of Sinhabāhu and Sinhasīvali, Vijaya’s children on the other, have been repudiated by avoiding Vijaya or Sumitta to be the real ancestor. When it comes to Sumitta’s son the non- human colouring is diluted to fit in to the new circumstances.
- (2) Secondly, I perceive a systematic articulation of the concept of human distinctness of ‘who we are’ and ‘how we came to be’ implicit in the remarkable feats of Suppādēvi in joining a beast; Sinhabāhu resorting to patricide; Vijaya the valiant warrior confronting non-human Kuvēni. Once the ethnic and the valiant distinctness is established Vijaya leaves the scene allowing Panduvasdēva to embrace nationalist and Buddhist ideals. In common parlance we do not call ourselves to be the descendents of Panduvasdēva.
- (3) The magical and religious conceptualisation, which up to date is inherent in the social and political thinking among the Sinhala people, is ingrained in the Vijaya myth. I refer to God Vishnu in his capacity as the protector of the Island, blessing Vijaya and his retinue and Vijaya taking with him the Pancāyuda when meeting Kuvēni who he thought might overpower him. Then again Panduvasdēva and Bhaddhakaccāyanā retinue arriving in Sri Lanka disguised as Buddhist mendicants; the choice of Buddha’s Parinibbana day to be Vijaya’s



arrival in Sri Lanka have to be viewed in the proper context. In the pattern, therefore, already set in these episodes to impose a sense of order running through the incidents, such as the oracle and the soothsayer prophesy; Vijaya's 700 men; Kuveni betraying her resulting in death at their own hands; Vijaya's betrayal of Kuveni with the resultant absence of an issue to succeed him; we observe a entire corpus of Sinhala folklore genres.

4. I perceive a dialectical validity of analysis in the Vijaya myth - the bold and the courageous behaviour of the Sinhala people to be ascribed to the dauntless conduct of Vijaya and the amiable, benevolent and the compassionate comportment to the Panduvasdēva-Bhaddhakacchāyanā union and they being succeeded by their eldest son Abhaya.

The example of the Vijaya myth shows us clearly how the tenets of traditional wisdom can be garnered through folklore and the scholar could see how in the whole gamut of folkloristic episodes, the metaphoric meaning is coded in them.

## 2. Legend

The word legend originally meant a story usually those of the saints read at religious services. In folkloristic studies legend is a narrative mostly based on historical facts while including the traditional materials to enhance the effect of the story. The difference between the myth and the legend is often vague; for example some scholars consider the Dutugemnu episode as myth and for some others it is a legend. The historical episodes of Pandukhabaya, Parakramabahu, Buddhadasa and Sirisangabo are legends for the folklorist. In commenting on the Ramayana legends, Ananda Guruge



observes that 'The intellectual achievements of a people cannot be gauged merely by their beliefs, philosophy, religion, and subjects of a formal study, for the nation remains crystallised in their proverbs and gnomic verses while their sense of history and their creative imagination are reflected in their legends. A complete assessment of their achievements, therefore, is impossible unless their proverbs, didactic sayings and legends are also considered.' (Guruge: 1960: 316).

The Sirisangasabo legend is an excellent example of the *Satyakriyā* (asseveration) principle. The saintly king Sirisangabo was perturbed of the continuance of a severe drought affecting the people and decided to lie down in front of the Great Stupa making a vow that he will not get up until such time that there will be sufficient water and that water to lift him from the ground. This principle of *Satyakriyā* is referred to even today when the name of the Buddha is repeated to usher in blessings with the invocation. '*Etena saccēna suvatti hōtu*' - 'Let there be blessings through the strength of this truth'. (*Khuddaka Pāṭha: Ratana Sutta, PTS ed. 3-6.*)

### 3. Folktale

The folktale is a traditional narrative or a story transmitted, written or even may be acted upon, danced or performed in various ways. A few examples are the Jatakas, the Arabian Nights and Cinderella. The folktale is a universal feature of communication. Men everywhere in the world and every nation have their own repertoire of folktales. In this generic term is included all forms of narratives such as Marchen, Sagen, traditional fables, animal tales etc. in addition to the myths and legends which are treated separately although genre-wise included in the folktale. The didactic advice and counsel mostly through its entertainment is its key objective.



These narratives have their own format and many versions, as there are tellers and tellings.

The folktale plays a vital role in social cohesion through advice, entertainment amusement, warnings etc., which function is performed through the knowledge and the wisdom inherent in it.

The *Batala Katāva* (The story of the yam) is a poignant story conveying a bitter message to those who do not care for their parents. A mother visits her son and the daughter-in-law and expected a meal from them, as she was hungry. They refused her any food although there was a pot of rice boiling in the hearth. The dejected mother went away and the couple afterwards wishing to have their meal went to the kitchen and opened the pot of rice only to find the rice was covered with blood. Disgusted and in wild anger the daughter-in-law threw away the pot of rice out of the window. A creeper sprouted from the place where the rice with the blood fell down. After this incident the couple fell into dire straits and could not find any means of livelihood. The Sakra, one day observed this family and wanted to admonish them. He appeared himself before them in the guise of an old man and begged for some food. When the couple could not oblige him the old man told them to pull out the creeper behind the window where they will find sweet yams which when cooked will be delicious and nutritive.

This is the origin of the sweet potatoe (*batala*) coined with the two words '*bata-ala*' (rice-yam) or *bat-lē* (rice-blood) The message is clear to all of us. 'Do not disregard your traditional duties, do not neglect your parents.'



#### 4. Folk poetry

Folk poetry is defined under folk song as comprising the poetry and music of groups whose literature is perpetuated not by writing and print, but through oral tradition.' (SDFML: 1032). It is chanted in simple cadences very often in conformity with the subject matter as in the case of nursery rhymes and boatmen's, farmers', or carters' songs etc.

පුතේ නුඹේ කිරි අම්මා - අතේ වලල්ලක් දැම්මා  
සිතේ තියාගෙන පෙම්මා - නාඩා නිදියන් අම්මා

Pute nuṁbe kiri ammā – ate valallak dämmā  
Site tiyāgena pemmā – nāñḍā nidiyan ammā

දොයි දොයි දොයි දොයිස බබෝ - බයි බයි බයි බයිස බබෝ  
මගෙ සුරතල් ටිකරි බබෝ - නාඩා නිදියන්න බබෝ

Doi doi doi doiya babō – bayi bayi bayi baiya babō  
Mage suratal ṭikiri babō – nāñḍā nidiyanna babō

අන්න බබෝ ඇතින්තියා - ගල් අරඹේ සිටින්නියා  
ගලෙන් ගලට පනින්නියා - බබුට බයේ දුවන්නියා

Anna babō ätinniyā - gal araṁbe vasanniyā  
Galen galaṭa paninniyā – babuṭa bayē duvanniyā

උඹේ අම්මා කොතන ගියා - කිරි දෝගන එන්ට ගියා  
කිරි මුට්ටිය ගනේ ගියා - වහු පැටියෙක් කැලේ ගියා

Umbe ammā kotana giyā – kiri dōgana eṇṭa giyā  
Kiri muṭṭiya gangē giyā – vahu pätiyek käle giyā

වචනේ නම් ගැලවිල්ලා - රචනේ මගෙ අහපල්ලා  
දෙනනේ රස කිරි ඉල්ලා - අසනේ දරු නැලවිල්ලා

Vacanē nam gälavillā – racane mage ahapallā  
Detanē rasa kiri illā – asanē daru nälavillā



It is a folk creation created effortlessly and spontaneously through the experience of the folk, the emphasis of which is conveyed through the vocabulary, repetitions and puns on selected words. It is musical and sung by them. One may query the difference, if any, between folk poetry and folk song. Theoretically, firstly it is folk poetry and then the folk song but practically it is a simultaneous exercise. Academically folk poetry is treated under songs (SDFML ibid). 'The Vedic theologians conceive the relationship of melody and stanza in such a way that they say, the melody has originated out of the stanza. The stanza is therefore called 'the *yōni* (womb) out of which the melody came forth' (Winternitz 1927: 162). The melody is very effective. Every folk poem has a message to us, which transforms itself to imaginative operations of the human mind. Traditional wisdom, knowledge and its communication are encoded in such folk poems.

සූරිය උදාවනතුරු පිණි	බැවිල්ල
පාරුව පදිනතුරු සයුරේ	සෙලවිල්ල
මාරුව බල බලා හිත යට	කැරකිල්ල
කාරිය කෙරෙනතුරු කාගෙත්	රැවිල්ල
Sūriya udāvana turu pini	bāvilla
Pāruva padinaturu sayurē	selavilla
Māruva bala balā hita yaṭa	kārakilla
Kāriya kerena turu kāget	rāvāṭilla

The falling dew lasts till the rise of the sun  
 The sea rising lasts till the propelling of the boat  
 Disturbance of the mind beneath exists looking for a device  
 Anybody's deception lasts till the job is done

## 5. Proverb

Another aspect of verbal art – the proverb is an aphoristic statement and it is described as the wisdom of many and the



wit of one. It is an ironic and mostly a humorous comment on a given situation. The didactic element and the erudition of the past are communicated through the proverb.

කල දුටුකල වල ඉහගන්.  
මඩේ සිටවු ඉන්න වගෙයි.  
හිත ඇත්තම් පත කුඩාද?  
පනින්ට පෙර සිතා බලනු.

*Kala dutu kala vala ihagan.*  
*Maḍe siṭavū inna vageyi.*  
*Hita ätnam pata kuḍāda?*  
*Paninṭa pera sitā balanu.*

When the time is ripe act very fast.  
Like the post fixed in the mud.  
If the intentions are strong, is the bowl small?  
Think before you leap

## 6. Riddle

The riddle is yet another verbal art genre on par with the myth, the folktale or the proverb. It is considered to be one of the earliest folklore creations imbued with humour and wit, thus entertaining the teller and his audience. The riddle is very popular among children who compete among themselves as to who inherits the maximum number of riddles. It is also considered as an integral part of education afforded by the active bearers of the tradition. The subject matter of the riddle is very vast and immense and the oldest riddles are associated with the Hellenic, Semitic and Vedic cultures. Compare how the children of New York see the Sun and how the Sinhala folk poet sees it in the riddle.

On yonder hills there is a deer  
The more you shoot, the more you may  
You cannot drive that deer away. (New York)







I wish to comment very briefly on one event in this series namely, the puberty rites of separation from the asexual world to the rite of incorporation in the sexual world. The ceremonies relating to the first menstruation are carefully adhered to ensure the girl's future. Particular attention is given to the following:

- 1) The elders ascertain the exact time of the menstruation.
- 2) A symbol - a twig or young coconut leaves are hung at the entrance to the house.
- 3) The girl is kept secluded in a room inside the house. In certain Kandyan villages a separate hut is constructed under a tree, preferably a jak tree. An elderly lady or some young playmates are kept there to keep company with the girl.
- 4) The elders meet the village astrologer to determine the time of the first bath.
- 5) The girl covers herself from head to foot with a white cloth and proceeds to the bathing place.

වසා මොට්ටැක්කිලියකුත් ගෙන නැවුම් සැලියක් ඉස නබා  
මෙවන් රුසිරු රිදී ලද ලිය ගොසින් වී ගොඩවුණු සුබා

*Vasā mottakkiliyakut gena nāvum sāliyak isa tabā*  
*Mevan rūsiru ridī laṅḍa liya gosin vī godavunu subā*

Keeping a new pot on the head and covering it with a turban  
This beautiful and silvery young lady mounts on the lucky  
paddy heap.

If she happened to stay in a temporary hut it is burnt as soon as she leaves it. She stands on a heap of paddy strewn with leaves and twigs of some milk bearing trees like the jak tree. She is bathed from a new earthen pot. The pot is then



thrown over her head to be broken into pieces. This is done in order to avert the effects of any curses done to her through the evil eye or the evil mouth. In some parts of the country, in order to ward off these curses an elderly person strikes a milk bearing tree with a knife no sooner it is known that the girl had attained age. In certain localities the girl while proceeding to the bath strikes a jak tree with a knife uttering the following words: දෙමව්පියන්ට දොස් නැත. සහෝදර සහෝදරියන්ට දොස් නැත. මට දොස් නැත. ඒ සියළු වස් දොස් මේ කිරිගහටයි. *'Demavpiyaṅta dos näta. Sahodara sahodariyaṅta dos näta. Maṅta dos näta. Ē siyaḷu vas dos mē kiri gahaṅayi'* 'No evil to the parents. No evil to the brothers and sisters. No evil to me. All that evil effect is to this milky tree'.

- 6) The girl returning from the bath is received by an elderly person coming towards her carrying a pot full of water.
- 7) She enters the house facing a lighted lamp or she herself lights a lamp as soon she enters the house.
- 8) She proceeds to the room where there are fruits, sweetmeats, gold and silver, etc. symbolising success and prosperity for the future.
- 9) She greets the parents first by offering betel leaves, which is followed by greeting the near relatives and those who attended the ceremony.

Many scholars commenting on such ethnographic details pertaining to these customs and rituals attempt to reconstruct the social conditions and the folk belief system implicit in the ritual. There is much more meaning in these customary ceremonies than what meets the eye at mundane level. There are folk communications encoded in them which have to be decoded by the prudent folklorist or the anthropologist. One has to be analytical and patient in examining each and every detail forming a part of the whole



ritual complex. If you deem these complexities as a ritual language you are on safe grounds. In ordinary language, if a substantial section or certain sentences are missing in a given context it will be difficult to comprehend its full meaning. One has to reconstruct the prototype from what is available. In the ritual, too, every single isolated or minor detail is significant. They help us to reconstruct something close to the whole ritual, which can be subjected to an analytical examination.

I observe three important strata of folk communication linked with the puberty ceremony. Firstly, preparing the potential initiate to embark on to the future life as an adolescent girl. She is separated from the normal role in the children's society. This is done symbolically, strictly keeping with the tradition, by confining her to a lonely room or to a separated hut close by and living in a social vacuum – social timelessness. This is further emphasised by various prescriptions and proscriptions regarding food, clothing and even shelter (a separate hut). All these are stratified prerequisites for her to cross from one social category to another

Secondly, she is infused with self-confidence by undergoing various rituals such as the astrologer's determination of the auspicious times for the bath etc., and in taking off her original clothing immediately before the bath, which itself is a form of ritual washing. This is the period when the profane is overpowered by the sacred, when the initiate is more or less imbued with sacredness and thereby infused with a strong psychological foundation for the new life to be conferred to her within a few moments. Significant steps in the ritual such as transferring the curses of the evil eye and the evil mouth to the jak tree, entering the house facing or carrying a lighted lamp, her partaking the food (sweets)



etc are significant attributes reinforcing the desired psychological foundation.

The auspicious moment at which the puberty took place too is analysed in Sinhala folklore in order to establish the confidence. I give two examples:

ගුරු දිනේ ලැබුව මල්වර	පින්වතිය
ලබමින් සැපත් යස දරු	සම්පතිය
සමගියේ රුසිරු සර හිමිනු	නැණැතිය
උමහනේ සදිසි වෙයි දනු සැක	නැතිය
Guru dinē läbuva malvara	pinvatiya
Labaminē säpat yasa daru	sampatiya
Samagiyē rusiru sara himihu	nänätiya
Umañgane sadisi veyi danu säka	nätiya

Puberty on Thursday, she is fortunate  
 Gaining prosperity and blessed with excellent children  
 Peaceful, beautiful, endowed with fertility and intelligent  
 Have no doubt she equals Umayangana (Parvati)

රෙහෙණ නැකත මල්වර වුණු පිය	කතීනී
දරණ ගුණ සුවය රුසිරෙන් අග	පැමිණී
වරණා හිමිතුමකු සහ සරණය	වෙමිණී
දෙරණ පතළ සිරියෙන් වැජඹෙයි	නිතිනී

Reheṇa näkata malvara vuṇu piya	katini
Daraṇa guṇa suvaya rusiren aga	pämiṇi
Varaṇā himitumaku saha saraṇaya	vemiṇi
Deraṇa pataḷa siriye veñjabeyi	nitiṇi

Puberty on the fourth lunar asterism this lovable woman  
 Virtuous and at the zenith of health and beauty  
 Getting married to a selected husband  
 Being famous in the world she will live forever

Thirdly, the initiate is initiated to her future normal society with confidence to shoulder the responsibilities of her



new role. This is achieved through the *Koṭahalu Mangallaya* (the ceremony of puberty) itself, by meeting the elders and treating them in her household. She, thereby, establishes in her own mind the reciprocal relationship she is pledged to maintain in the future. Is not the whole ceremony a rational approach of transition of the initiate into a new life? This is what I consider as traditional wisdom and knowledge communicated through our folklore.

### C) Foklife (Non-verbal attributes)

The non-verbal attributes of culture, which for the folklorist is folklife, as referred to earlier, includes among others national artefacts, domestic architecture, costumes, folk medicine and folk cookery. I take the example of folk cookery to show how it is preserved through traditional practice and oral transmission. Unlike folk poetry the verses giving information on traditional cookery are not chanted but couched in verse form for easy retention and oral transmission.

Folk cookery is styled as ‘*sūpa śāstra*’ (culinary art) derived from ‘*sūpa*’ in Vedic Sanskrit meaning soup, broth etc. This is one of the sixty-four arts (*sū śāṭa kalā*) mentioned in the *Pujavaliya* (page 276) of the thirteenth century.

Sinhala culinary art had its practitioners but there is only one major compendium of verses found up to date (Sannasgala: 1989:v) This is known as ‘The cookery book of the Kandyan Palace’ (*Mahanuvara Rajagedara Sūpaśāstra Pota*). The book was compiled by a person called Yatavara.

මහ ඉසිවරුන් පෙර - ලොවට කිවි හැටි නොම හැර  
සුපසත කවිකර - පැවෙ කිවිඳා පඩිඳු යටවර

Maha isivarun pera – Lovāṭa kiv hāṭi noma hāra  
Sūpasata kavi kara - Pāve kiviñdā paṇḍidu Yaṭavara



What the great Rishis of old - proclaimed to the world in full. Versifying the culinary art - the famous poet Yatavara did his task.

A question arises whether we could consider this compendium of the Royal Palace as indigenous knowledge and folklife. We had occasion to explain that 'folk' is a small group and not necessarily rural folk. The point at issue is whether the traditional wisdom preserved in this compendium comes under the purview of our folkloristic tradition. A significant factor is that the information documented in this work was no doubt drawn from the local practises but edited and couched in verses to meet the needs of the royalty. Information-wise it is clearly folklore while presentation-wise it is literal. The compilation of the verses was the work of a poet as it is evident from the vocabulary and the rhyming displayed in this work.

We now come to the folkloristic information available in the literary sources and those daily practices presumed to have existed during the last five to ten centuries. It is interesting to note how carefully and precisely the information is codified. It is noteworthy that this is not a collection of folk poetry but a versification of the material as expounded by the great Rishis, most of which through oral transmission had gone to the daily cookery practices of the rural folk.

I am not dealing with 'The Cookery Book of the Kandyan Palace' *per se* but confine myself to the folk tradition and the belief system as revealed in the literary sources and the cookery practices of the people, which itself, in fact, is the repository of knowledge.

## 1. Literary Sources

Sri Lanka was known as the 'Granary of the East' revealing that there was sufficient food not only for home



consumption but for export as well. The literary sources from the tenth century or so refer to food habits prevalent at that time. The Culavamsa (Chap: 89:44) refers to food 'with dishes full of the finest rice prepared with sweet milk, with heaps of food composed of sweet smelling rice.....with all hard and soft foods, and with all that can be drunk or sipped'. Ariyapala says that the reference here approximates to the traditional four kinds of foods viz: *khajja* (that can be bitten), *bhojja* (that can be eaten), *leyya* (that can be licked), and *peyya* (that can be drunk.) (1958:316). Ariyapala then gives a long list of foods as found in the literature roughly of the twelfth and the thirteenth centuries including the *Saddharma-Ratanāvaliya*, *Visuddhi Mārga Sannaya* and the *Kavsilumina*. The only book that has been found up to now giving elaborate details on the subject is the 18th century compendium known as the '*Mahanuvara Rajagedara Sūpaśāstra Pota*'- The Cookery Book of the Kandyan Palace' edited by P.B.Sannasgala (1989) referred to earlier.

The literary tradition on folk cookery is thus embodied in two streams; firstly in the learned literature throughout the period and secondly in documentations entirely devoted to the subject as in the case of Medical Literature. As for the latter, we have up to now found only the book mentioned above. The folklorist may argue whether all this can be considered as folklore tradition because they are transmitted through literary tradition.

It is accepted that folklore is essentially oral tradition. It is also accepted that such oral transmission can be documented at some stage or other but remains as folklore. Another issue that has been argued is that folklore is the lore of the folk and not that of learned few or the royalty. We have now accepted the theory that folklore includes the lore of a



given group of people sharing common interests. There is no doubt that the art of cookery embodied in the literary works mentioned above has been drawn from the contemporary society - the rural family groups. It was factual information. It was never a creative genre as in the case of the myth, folktale, folk poetry, proverb or the riddle etc., which we have discussed earlier. The documentation of information, therefore, pertaining to a segment of folklife, whether it is recorded by the literary men or the king's servants, is no reason for us to ignore such material. It is nothing but folklife documented by those who could do so or those who were commissioned for this purpose by the nobility or the royalty.

Folk cookery was diligently transmitted through practice by the family members; mostly from the mother to the daughter and it was not that necessary to record them. There is much in the saying '*Hoddata lunu damana häti igena ganin duve*' - 'Daughter, learn how to mix salt to the curry'

## 2. The System

The foremost requirement was the preservation of the rice/paddy stocks until the following harvest. This was done in three ways:

- (1) The rice collected by the housewife by saving a fistful of rice in a pot (*miñi hāl*) every time she places the rice bowl on the hearth.
- (2) The rice is also stored in the barn '*añuva*'

කැලේ කපා වැට බැන්දා කැත්ත	දැනී
කුඹුර පුරා දිය බැන්දා නියර	දැනී
හීන කකා පැල් ලැග්ගා පැදුර	දැනී
මොදා යලේ වී නැකුවා අටුව	දැනී



Käle kapā väta bändā kätta	danī
Kuṃbura purā diya bändā niyara	danī
Hīta kakā pēl läggā pädura	danī
Medā yale vī nätuvā aṭuva	danī

The billhook knows that the forest was cleared and fenced  
 The weir knows how the entire field was filled with water  
 The mat knows how the field was protected beating the cold  
 The **barn** knows that there is no paddy from this season

- (3) The paddy is hoarded in the Paddy Granary '*vī bissa*'. This duty is cast on the Family Chief who has to ensure a ready supply of rice to the kitchen.

We then come to the kitchen where the equipment of the 13<sup>th</sup> century or before, do not differ much from what we have in the villages today but fast disappearing. There has always been a difference in the number of items and their quality depending on folk economics. The kitchen was known as 'the house of cooking' - *uyana gē*, or 'the house of food' - *mulutän gē*, or 'the house of hearth' - *lip gē*. Just above is the 'kitchen shelf' - *duma*. There are no more '*dumas*' today in the cities and even in the urbanised villages where the electric cookers cannot produce any smoke.

Mention may also be made here of certain other items used in the kitchen about some of which we are quite conversant:

1. *Miris gala* – Chilli pounding stone
2. *Kurahan gala* – Millet pounding stone
3. *Vaṅgediya* and the Mol gaha – Mortar and the pestle
4. *Kulla* – Winnowing Basket
5. *Vatura Kale* – Pot of water
6. *Hiramanaya* – Coconut Scraper
7. *Kätta* – Billhook



### 3. Assorted Dishes

Rice and other food items are prepared to meet the requirements of certain situations and needs. These preparations are named to signify such circumstances. The rice served at wedding houses is fourfold i.e. *Lādara Bata/Lēdara Bata* - 'Relations Meal' to the blood relations who helped in the wedding ceremony; *Ādara Bata* - 'Affectionate Meal', the main ceremonious meal to the invitees; *Kādara Bata* - 'Gluttonous Meal' given to the tired relations etc. after the departure of the couple; and *Yōdara Bata* - 'Big Meal' given to the invitees by the bridegroom on the following day.

There are two kinds of rice meals given at funeral houses. First are the meals provided to the visitors while the corpse is still lying in the house. This is usually provided by the neighbours. Second is the *Mala bata* - 'Funeral Meal'. Dhall and dry fish are the main dishes in this meal. It is considered compulsory that all visitors partake of this meal.

An important and a regular occasion is the 'Sanghika Dāna' - alms offered to the Buddhist monks. The highest standards of cooking are expected in preparing the soups, the soft drinks, the meals and the refecton (*aturupasa*). The *aturupasa* has many varieties some of which are cakes made out of *Kurahan* (millet), *Meneri* (Indian millet), *Ōlu hāl* (Water lily seeds), *Taṇa hāl* (variety of millets), *Uñdu* (Black grain) *Mä* (Lima Bean), and *Kollu* (Horse gram). We are aware with what dignity, decorum and precision the ceremony is arranged and accomplished. This is not the result of experience of one or two generations but many and that is the traditional wisdom transmitted through many generations. A significant feature in the system is that these cooks eventually become



the active bearers of the tradition. They assume the position of experts and the entire village looks up to them to assist in their ceremonies the most important being the wedding ceremony.

A few other examples of such transmitted knowledge are the *Murutän Bata* - Divine Meal and the *Prēta Bata* - Goblin Meal.

#### 4. Food Security

The traditional customs and practices were developed from generation to generation to ensure food security. The first and the foremost exercise was to hoard sufficient stocks of the staple food – paddy / rice. Concurrently almost every family had it's own home gardens depending on the availability of land and water. Some of the food items grown were *Rāja ala* (Elephant yam), *Kukulala* (Potato yam), *Kiri ala* (Giant Taro), and *Kaṭu ala* (Buck yam). The most common were Manioc and Sweet potatoes.

A permanent source of food security was *Kos* (Jäk) and *Del* (breadfruit). All these were cooked in diverse ways to enhance the appetite and satisfy the palate. Sometimes these preparations were alternatives to the staple diet - the rice and curry meal. The poorer families often depended on the alternatives.

They were not only conversant with cooking with the right ingredients but were also fully aware what had to be included and discarded to ensure personal health. Manioc for example was never mixed with ginger. If rice were to be poisoned and had any doubts about it, they had a formula by which the poisoned rice could be identified.



විසමුසුබත් ගෙන ගින්නේ ද	කල
පුපුරන ලකුණුත් සමගින් ගිනි	දැල
දුම් පෑ විවරව යනවා දුටු	කල
දොස මුසු බව දැනගන්නේ නොපෑ	කිල

Visamusubat gena ginne lū	kala
Pupurana lakuṇut samagin gini	dāla
Dum pä vivarava yanavā duṭu	kala
Dosa musu bava dānaganne nopā	kila

When the poisoned rice is put to fire  
 Together with bursting signs the fire flames  
 When seen the discoloured flames going out  
 Know ye no doubt that the rice is mixed with poison

*Karavila* (bitter gourd) was normally not taken for dinner and pickle was never kept in metallic vessels/ utensils.

#### 4. Preservation of food

Apart from the very poor families there was an excess of certain food items, which needed preservation. A system of preservation was particularly needed when there was an excess of meat after a big hunt or an excess of fish after floods. They did not have fridges or refrigerators and therefore depended on sun light or fire smoke. Meat and fish were mixed with honey, spices, or lime and salt. The housewives were well conversant with the needed techniques. Their knowledge was drawn from the repository of this wisdom. Small quantities were stored in the *Ānas* - Supports hung above the hearth. Jak seeds were buried under sand and this was called *Wāli kos āta* (Sand Jak seeds). Manioc could not be preserved for long and that for a day or two; and for that it was buried to prevent exposure. Lime was mixed with salt and this preparation is known as *Lunu dehi* (Salt Lime), which is now very popular and available in food stores. *Accāru* (Pickles) is a special preparation we use today.



Folk cookery and consumption of food is interrelated in such a manner to ensure personal health. There were restrictions in eating habits as referred to in the 13<sup>th</sup> century prose work *Saddharma-Ratnavāliya*.

'හුණ ඇත්තවුන්ට තියඹරා කන්න කියන්නා සේ; සෙම ඇත්තවුන්ට උක්භකුරු කන්ට කියන්නා සේ; මේභ ඇත්තවුන්ට තෙල් අනුභව කරන්ට කියන්නා සේ; වන ඇත්තවුන්ට මී මිනි මස් කන්ට කියන්නා සේ'

(*Saddharma Ratnāvaliya*, 1936:652).

'*Huṇa ättavunṭā tiyambarā kanna kiyannā sē; sem ättavunṭa uk hakuru kaṇṭa kiyannā sē; mēha ättavunṭa tel anubhava karaṇṭa kiyannā sē; vana ättavunṭa mī mini mas kanna kiyannā sē*'

As if advising a person ailing with fever to eat cucumber or a person ailing with phlegm to eat sugar cane jaggery or a person ailing with diabetes to eat oily foods or a person ailing with ulcers to eat moose deer meat.

*Diya bat* (Water rice) or gruel was not consumed by those who suffer from cold or phlegm diseases. Soft drinks made out of *Beli*, *Iramusu*, *Raṇavarā*, *Polpalā*, *Nīramulliya* or *Kottamalli* were given on medical grounds.

Most of this information is not new but inherited through folk practice i.e. folk knowledge. We are aware that it is being modified and updated to suit the fast changing social norms and technology resulting in accelerated modernisation. This changing pattern is not new to any society, but no society can exist bereft or divorced from the past. The present is based and built on the past and obviously the past knowledge and the tradition is its foundation. It is the folklorist among others who examines the relevance of this transmitted information.



The discerning practitioner today has to impart his knowledge to his successors. The science of folklore never gives instructions or guidelines on these crucial matters because folklore grows itself. What the folklorist does is to unearth the existing material through research and show its relevance and importance to the contemporary society. In considering the rapidity in which we have lost this knowledge during the past four decades or so it is unlikely we continue to retain these customary practices unless serious research is undertaken and document this knowledge for the benefit of our future generations.

May I be permitted to note a personal experience I have had in this exercise. The Hector Kobbekaduwa Agrarian Research and Training Institute established a Farmers Museum in Kandy in commemoration of our Fiftieth Anniversary of Independence. I, as the Director of the Institute obtained the services of Pandula Endagama – Folklorist, as our Consultant who helped me to set up a full-fledged farmers' museum for the first time in our country. We decided that in keeping with the folkloristic tradition we should serve only indigenous food items for the reception that followed the formal opening by Her Excellency the President. We decided on the following menu: *Kävum*, *Kokis*, *Kurahan Hälapa*, *Āsmī*, *Kiri Roṭī*, *Pus Nāmbu*, *Maḍu Piṭṭu* and *Päni Valalu*. We could get only the first five items. None of the rural women knew to prepare *Pus Nāmbu*, *Maḍu Piṭṭu* and *Päni Valalu*. We can see how fast the traditional knowledge is disappearing.

## Conclusion

Folklore and folklife is the knowledge and wisdom created, practiced, transmitted, developed, and preserved through oral and practical transmission. The distinctive



features properties and conventions of this knowledge and the mechanism of its preservation in folklore are an extensive and a continuous area of research to identify its proven validity. What is preserved in this decade will be the past of the next decade.

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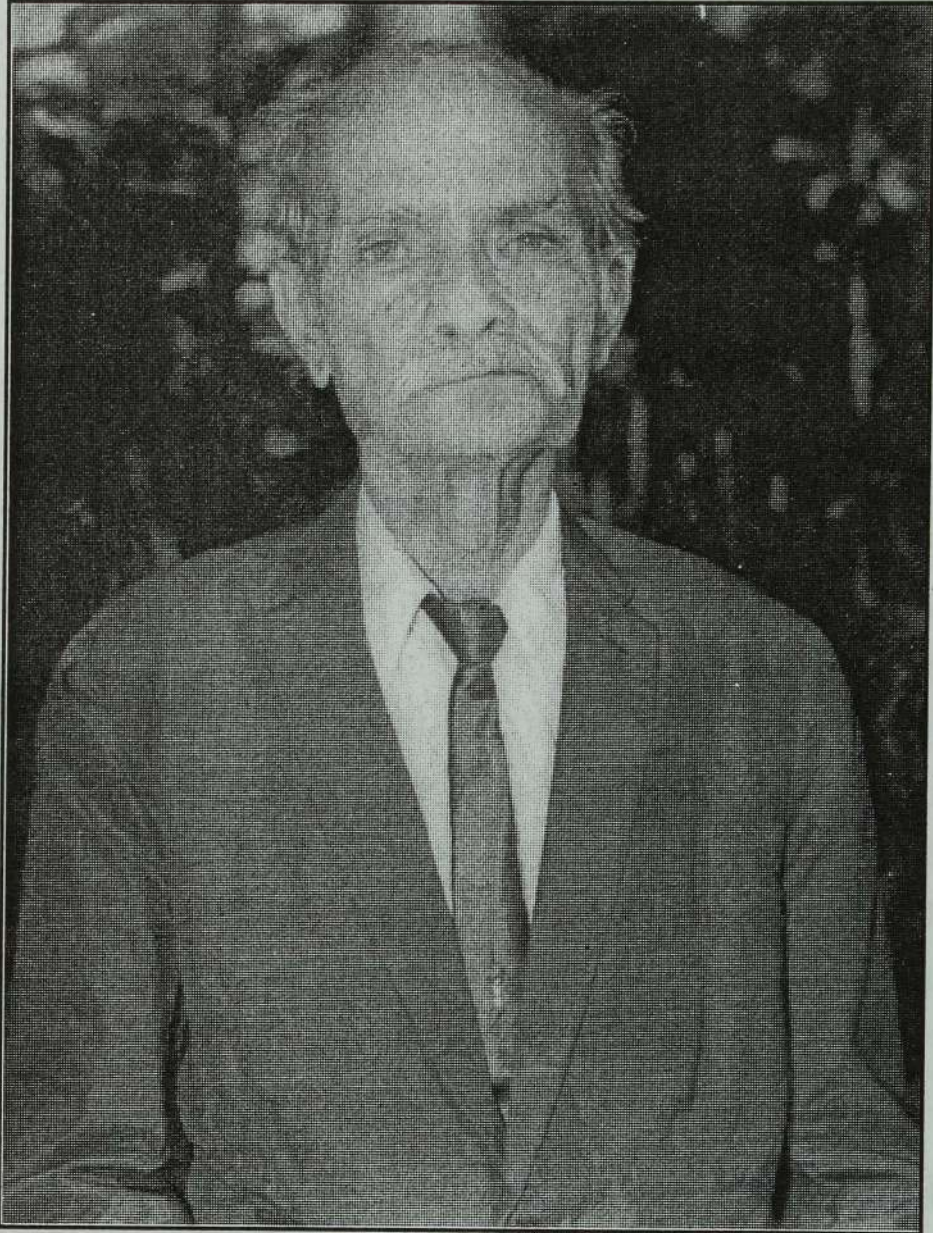
# ARCHIVES OF THE ROYAL ARTIFICERS<sup>1</sup> AT MAṄGALAGAMA

By  
K D Paranavitana

Maṅgalagama is a village situated in the Deyāla Dahamunu Pattuva in Kinigoda Korale in the District of Kāgalla. The well-known landmark of this village is the recently renovated way-side shelter popularly known as *Maṅgalagama Ambalama*<sup>2</sup> located on the left between 53rd and 54th mileposts on the road from Colombo to Kandy. This calm and beautiful village has been once owned by a line of talented goldsmiths that served the Sinhala monarchs of Kandy.

The present writer visited this village in 1973, in search of the valuable archives of the Royal Artificers Department or *Koṭṭal Badda* of the Sinhala Kings. There the writer had the privilege of meeting Śrī Navaratna Sakala Silpatilaka Nīlavala<sup>3</sup> (Fig.1), the grand old gentleman and the respected elder of the Nīlavala line of traditional craftsmen. Nīlavala was in his 80's and enjoying a quiet life after retirement from the government clerical service. After an informal discussion, Nīlavala explained how he had inherited the small rectangular wooden box that he incidentally held in his hand. He carefully opened it and drew out from it five land grants or *sannasas* inscribed on copperplates and placed them on a table near by. Along with the *sannasas* he also had a land-grant written on an untreated stiff palm leaf known as *karakola sannasa* and 24 palm-leaves with undecipherable script.



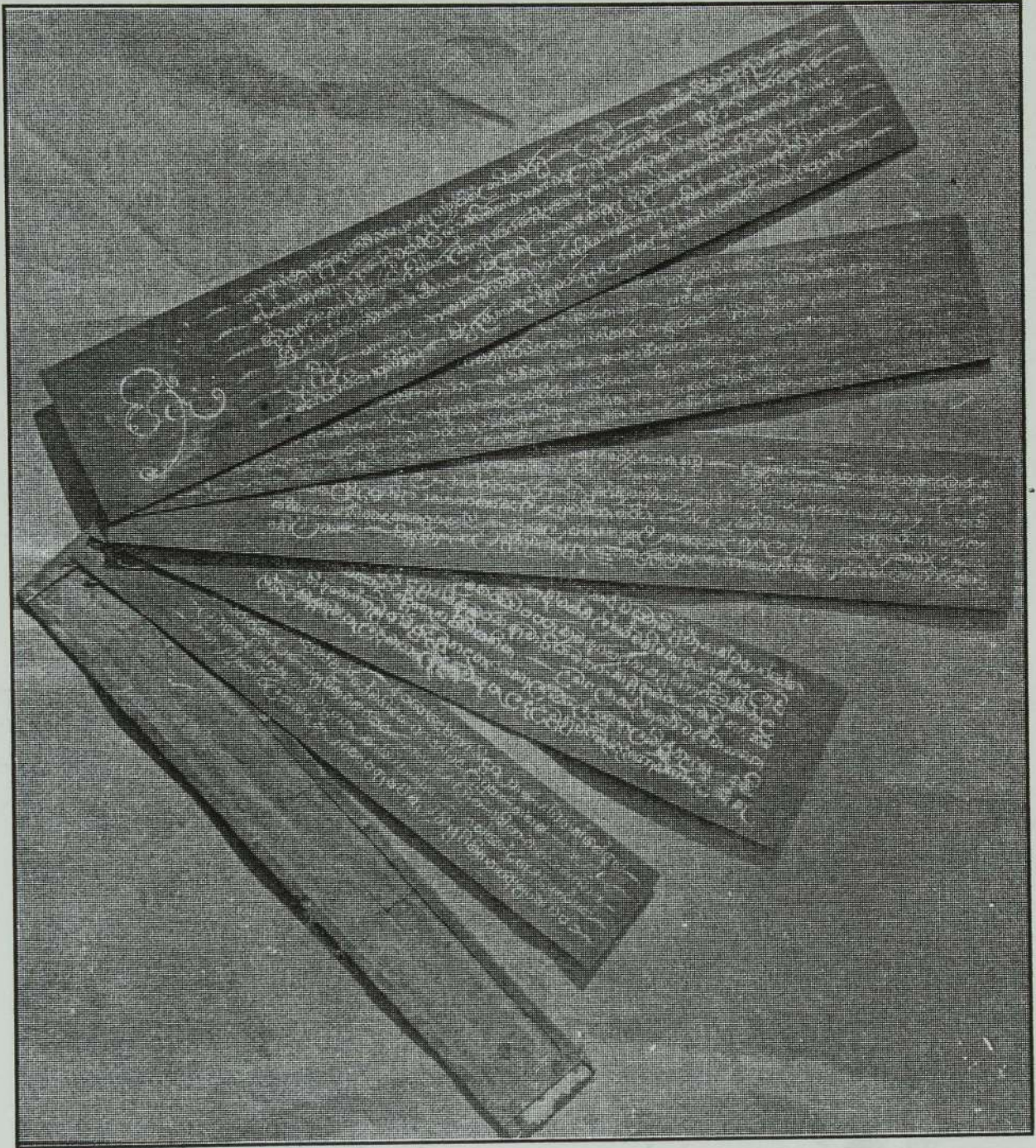


(Fig.1)

**Śrī Navaratna Sakala Silpatilaka Nīlawala**

It was the first time that the writer had the opportunity of reading one palm-leaf and five copperplate *sannasas* (Fig. 2) pertaining to a line of craftsmen preserved under one roof. Usually the historical documents in private possession are liable to be unattended thus facing destruction or loss at the time of changing their hands. Nīlavala, however, had taken necessary precautions to preserve them. The examination of *sannasas* by the present writer was supported by Sarath Yatawara, then the sub-postmaster of Aruggammana who





(Fig.2)

**Five copper plate *Sannasas* and one *Karakola Sannasa* in possession of Mr. S. N. S. Nīlawala**

himself was an enthusiast in the collection and study of historical documents of the District of Kāgalla.

It was not an easy task to decipher straight-away the contents of the unidentified palm-leaves as they were not blackened. The writer with the kind permission of Nīlavala removed them to the National Archives for cleaning and restoration. Once they were cleaned, it was found that the



text of the *vitti patraya* contained valuable information on *kottal badda* Department of the Administration of the Kandyan kings.<sup>4</sup>

John D'Oyly (1774-1824), who was one of the most distinguished of the contemporary British Civil Servants who served in Sri Lanka, studied and sketched out the system of government that prevailed in the Kandyan provinces and prepared a work entitled *A Sketch of the Constitution of the Kandyan Kingdom*.<sup>5</sup> This work by John D'Oyly carries a vivid description of the divisions, subdivisions and officers that served in the *kottal badda* or the Artificers Department.<sup>6</sup>

According to D'Oyly, the Department of *kottal badda* comprised of gold and silver smiths, blacksmiths, painters and ivory carvers working close to the king. The *kottal badda* was divided into four workshops referred to as *paṭṭal hatara* including

1. *ābharāṇa paṭṭalaya* (jewelry workshop),
2. *otunu paṭṭalaya* (crown workshop),
3. *rankaḍu paṭṭalaya* (golden sword workshop) and
4. *sinhāsana paṭṭalaya* (throne workshop).

These four workshops were under the direct supervision of the *disāve* who was the Chief Administrator of the province. He exercised the authority of appointing a *vidāne*, a minor headman to supervise and administer each of the workshops. The Hatara Kōralē, more or less the present District of Kāgalla, was considered as one *disāva*.

These four workshops were under the supervision of four foremen referred to as *mūlācāri*, each a descendent of a separate line of craftsmen, who were in constant attendance at the palace. They exercised hereditary rights assigned to their positions and advised the subordinate craftsmen with



their traditional knowledge and experience. The chief families of the respective workshops were well off, having considerable wealth in the form of lands received as royal grants.

The Nīlavala line<sup>7</sup> of craftsmen was very much close to the Kandyan monarch and in appreciation of their services received land grants in Äldenīya of Uḍunuwara Māda Palāta, Ämbëkka of Siṅduruvāna, Valvāsagoḍa of Gampola Uḍa Palāta and Arama, Monarāgammana and Maṅgalagama of Hatara Kōralē. The Nīlavala family had also received the much-coveted gold frontlet along with the title *paṭabāñdi*, personally awarded by his Majesty the King in recognition of their excellent craftsmanship.

Archibald Campbell Lawrie, the District Judge of Kandy (1873-1892) and Senior Puisne Judge of Ceylon, when compiling his masterly work, *The Gazetteer of the Central Province of Ceylon*,<sup>8</sup> (1896/98) observes that Nīlavala Muhandiram had eight copperplate *sannasas*, two palm-leaf *sannasas* and three orders for grants known as *siṭṭu*.<sup>9</sup> Lawrie has identified *sannasa* No. 2 below and declares that it pertains to Śaka Era 1685, and testifies to 15 *amuṇas* paddy lands granted to Äldenīya Ācāriya in consideration of his great loyalty to the king during the war with the Dutch. The *sannasas* No. 4 and 5 below are of Śaka Era 1708 and 1712 respectively indicates that land totaling 15 *amuṇas* 2 *pālas* and 5 *lāhas* was granted to him for having completed the *maharankaḍu ābaraṇa*. The *sannasa* No. 6 of Śaka Era 1725, testifies to the grant of 7 *amuṇas* and 5 *lāhas* of land granted in consideration of services during the disturbances caused by the English. Accordingly, Lawrie too had come across four out of six of the above *sannasas* in 1896/98. The present writer himself in 1973 had the occasion to read four copperplate *sannasas* out of the eight and one palm-leaf *sannasa* out of the two referred to by Lawrie that were available with Nīlavala.



Another had been taken away by one of the litigious relations of the Nīlavala family. The *sannasas*, which were in possession of Nīlavala, could be classified as follows:

Grantor	Grantee	Era		
		Śaka	Christian	Size
1. King Narēndrasin̄ha (1707-1739)	Biyagama Jayavaḍḍana Ācāriya <sup>10</sup>	1630	1708	11"X1.5"
2. King Kīrti Śrī Rājasin̄ha (1747-1782)	Äldeniyē Rājakaruṇā Dēva Surēndra <sup>11</sup>	1685	1763	13.5"X2.3"
3. King Kīrti Śrī Rājasin̄ha (1747-1782)	Äldeniyē Rājakaruṇā Davuṇḍa Sippācāriyā <sup>12</sup>	1694	1772	8.8"X1.7"
4. King Rājādhirājasin̄ha (1782-1798)	Svaṃatilaka Navaratna Davuṇḍa Sippācāriyā <sup>13</sup>	1708	1786	11.1" X 2.5"
5. King Rājādhirājasin̄ha (1782-1798)	Äldeniyē Rājakaruṇā Davuṇḍa Sippācāriyā <sup>14</sup>	1712	1790	13.5" X 2.5"
6. King Śrī Vikrama Rājasin̄ha (1798-1815)	Äldeniyē Dēvasurēndra Sippācāriyā <sup>15</sup>	1725	1803	13.4" X 2.5"

Harry Charles Purvis Bell (1851-1937), an eminent Civil Servant and author of *The Report on the Kegalla District* (1892)<sup>16</sup> had referred to only a few of the *sannasas* discussed in this paper. Bell, however, had made a considerable attempt to get copies of these *sannasas* through the Assistant Government Agent of Kāgalla.<sup>17</sup>

It may be useful to draw attention to the *vitti patraya* found with the copperplates scheduled above. Lawrie and Bell both referred only to one *vitti patraya*<sup>18</sup> and *vitti vaṭṭōruva* respectively in possession of the Nīlavala lineage. The two documents referred to by Lawrie and Bell were not in the possession of Nīlavala at the time of the inspection by the present writer. However, it may well be available with one of



the descendent members of the Nīlavala family now residing in Äldenīya, Gampola, Valvāsagoḍa or Nīlavala in Lower Hēvāhāta. The English translation of *vitti patraya*<sup>19</sup> and *vitti vattōruva* quoted by Bell and Lawrie are given below.

### *Vitti-patraya*

"The most fortunate and illustrious Bhuwaneka Bahu [? VI] Raja of Kotte, the godlike king of the whole Island of Lanka, came to know during his reign that a very skilled *Mūlāchariya* (goldsmith) had arrived from Dambadiwa in a vessel and landed at Manaduwa. As a *Mūlāchariya* so eminent in his profession had come to the country of the Sinhalese, his majesty directed that respect should be paid to him, and that he should be brought [to the court] on an elephant. The king sent Waduwwala Devasinha Mūlachari Naide mounted on an elephant to fetch the said *Mūlāchariya* who was at Mandaduwa, and to bring him seated upon the back of the elephant to the city of Kotte. When brought before the king the *Mūlāchariya* respectfully presented a telescope (*ira-sañda-balaṇḍa-kannāḍiya*) and an hourglass (*pā-tāṭi-sūtraya*).

His Majesty was well pleased and granted to him the village Mangalagama situated in Kindigoda Korale in Four Korales, for his maintenance (*baḍa-wādilla*), and conferred on him the title *Maṇḍalawalli Naide*. He continued to perform services to the [Kotte] king.

After his death, during the reign of the godlike king who in this world was equal to Sakra and resided at the city *Ambulugala Nuwara* [Vira Parakrama Bahu VIII], His Majesty inquired whether there were any descendants of Mandalawalli Naide who came to the city of Kotte from Dambadiwa. Being informed that there were two orphan children related as aunt and nephew the king had both brought to Ambulugala Nuwara.



The girl was taken into *Dugganna-wāsala* (Palace), and the boy placed at *Maha-gabaḍāwa* (Royal Treasury) to be brought up.

After they were grown up, His Majesty ordered that they should marry each other, but the girl protested against marrying her nephew. This being reported to the king, His Majesty gave her the option of marrying her nephew or of being first tied to a *kamba kaṇuwa* (whipping-post) and receiving 500 strokes, and then having baskets filled with sand placed on her head and her body ripped open. Under this threat the girl was frightened into consenting to obey the order. The king now satisfied, gave her two *samakkattu* cloths from the royal *gabaḍāwa*, and carried out the marriage. The village Mangalagama was granted to the girl to be possessed by her in *mav-urume*; and she was styled *Etanā*.

Subsequently when the godlike king Rajasinha [I] was reigning at Sitawaka, he conferred the said title on a lad who was a grandson of the aforesaid Mandalawali Naide, and he, too, ever performed services to His Majesty submissively.

The daughter of the above said Etana, called Punchedhami Nachchire, was married to Kolomba Naide, and possessed the village as her property, and her husband, the said Kolomba Naide, performed services to the godlike king Rajasinha [II], the king of kings.

From Punchedhami Nachchire, her son Madduma Naide inherited [the village Mangalagama], and continued to possess it, performing services to the godlike great king Wimala Dharma [Suriya II].

From Madduma Naide, his son Gallat Naide inherited and possessed it, performing services to the king Kundasale Narendra Sinha, the peer of Sakra Deviyo in this world.



From Gallat Naide I, his son Madduma Naide obtained it after he had kissed my palm and told me to take without fear the five oaths that no evil may fall upon me.

Therefore, there is no other entitled to the village Mangalagama, either by male or female inheritance.

I beg that the officers of His Majesty's court, who are acquainted with the four forms of wrong (lust, anger, fear and ignorance) and the Maha Nilame, may be graciously pleased to do me the favour of investigating this matter and administering justice: by which they will obtain merit."

Lawrie refers to a *vitti vaṭṭōruva* in his work *A Gazetteer of the Central Province of Ceylon*, under the village Äldenīya in Rabbegamuva of Mādapalāta in Uḍunuvara. There were only two houses of smith families known to have been in the village Äldenīya who are the descendants of the smiths of the *rankaḍu paṭṭalē*.

Lawrie in his work quotes a family history of Nīlavala referring to a *vitti vaṭṭōruva*, which reads as follows:

When His Majesty Bhuvaneka Bahu of Kotte abounding in all prosperity, was reigning in Lanka, he heard that a very skilful master smith from India had landed in Manaduwa, and said that since such a master had come over to Sinhale he should be honoured by being brought on an elephant, and dispatched to him Waduwwala Mulachari Naide on an elephant and brought to Kotte the master smith of Manaduwa on the same elephant. On his arrival he presented the king with a telescope (*samukkava*), by means of which to look at the sun and the moon, and also a *petetiya* (an instrument to reckon time), and presented himself before His Majesty. He was liberally rewarded by the king, and he was given



the village called Mangalagama, in Kinigoda Korale of Four Korales, for his sustenance, and was invested with the title Mandalawalli Naide. Accordingly he served the king with unremitting zeal. Subsequently, during the reign of Raja Sinha of Sitawaka, the pre-eminent king, His Majesty invested the grandson of this Mandalawalli Naide with the same title of Mandalawalli Naide, and he served the king great deal. Thereafter, during the reign of King Ambulugala, who is like unto Indra, he inquired if there were any descendants then living of Mandalawalli Naide, who had come over from India to Kotte, and being told that there were two orphan infants related to each other as aunt and nephew, he brought them over to Ambulugala, and placed the girl known Etana in the Dugganna Department and the boy in the Maha Gabadawa, to be brought up; and when they grew up he commanded them to get married to each other, but she (Etana) declined to take the nephew as her husband. When this was conveyed to the king, he said that if she declined to carry out his wishes she would be tied to kamba kanuwa (whipping-post) and 500 lashes inflicted on her, besides being made to carry baskets of sand on her head and her belly being ripped. She took fright at these commands and said she would submit to any orders, at which the king was highly pleased, and gave her two samakkattu cloth from the Royal Treasury, and she was married in Binna and inherited Mangalagama. Her daughter, Punchi Hami, was married to Kolamba Naide, in Binna, and she secured the inheritance of Mangalagama, which she continued to possess, and her husband Kolamba Naide, served King Raja Sinha, the pre-eminent king. Afterwards Punchi Hami's son Madduma Naide, succeeded to the possession of the "gama" and served



the King Wimala Dharma, the Lord of the Earth. After Madduma Naide the “gama” devolved on his son Gallat Naide, who served King Narendra Sinha of Kundasale, the Indra of the Earth. From Gallat Naide, though his son, Madduma Naide took this “gama” by licking his palm and saying that he had not the fear of standing the five ordeals; yet no male or female descendent of Binna marriage could inherit it.

The *vitti patraya* referred to by Bell and the *vitti vaṭṭōruva* referred to by Lawrie contains almost the same tradition. The *vitti patraya* found at the residence of Nīlavala contains a different story.

The artificers’ guild or the *ābharāṇa paṭṭalaya* originated from the 18 *kulas* (clans) which accompanied Vijaya. These clans had mixed relationship with those who have arrived subsequently to attend to the rites of the *Śrī Mahā Bōdhi* (Bo-tree). The craftsmen of *ābharāṇa paṭṭalaya* performed the rituals of coronation ceremonies since *Mahāsammata*. Among them there six traditional offices coming down from *Viśva-Kula Dēva* such as (i) *Sirit Karalnā Radaḷa*, (ii) *Sirit Pot Karalnā Radaḷa*, (iii) *Sirit Ubhayanārāyana Radaḷa*, (iv) *Sirit Manu Vikrama*, (v) *Mahanākāt Rāḷa* and (vi) *Vidyā Cakravarti Paṇḍita Radaḷa*. Of these, the craftsmen of *ābharāṇa paṭṭalaya* were descended from the person who held the office of *Sirit Karalnā Radaḷa*. The Master Craftsmen of this guild have been engaged in the crowning of 63 kings from the beginning up to Mahasen (276-303). Thereafter such Master Craftsmen disappeared and during the reign of Parakramabahu VI (1415- 1467) there was not a single craftsman to be found to attend to the rituals of the coronation ceremony of this king Parakramabahu. He summoned all the



technicians, pundits and craftsmen of *oṭunu paṭṭalaya* to the Royal Court and ordered them to start work at an auspicious time to make the regalia, namely, gold crown, sword and throne along with the *siv-sāta-ābharana*<sup>20</sup> the sixty four ornaments of royal regalia. They first melted gold for the royal crown. However, they were unable to get the shine on it and efforts to do so were fruitless. Other workshop too tried the same without gaining any success. The entire Royal Court was disappointed and discussed the problem with the Chief Monk Ven. *Dhammālaṅkāra of Vijayabā Pirivena*<sup>21</sup> and with the others who were well-versed in arts and religion. The king requested them to find someone who descended from the craftsmen clans that accompanied *Vijaya* or those who descended from the clans which arrived to attend to the rites of the *Śrī Mahā Bōdhi*. The gold worth thousand *kahavaṇu* (medium of exchange) was placed on an elephant and sent throughout the country along with drumming messengers (*aṇabera*). Ultimately they found only one woman and a seven year old girl who had descended from those clans. The Royal Court became extremely happy with the results and constructed a workshop (*kammaṭṭa maṇḍapa*) covered with beautifully painted fabrics and a white ceiling cloth. The two females were summoned there and were requested to start work. They took the gold in hand and made a vow that, “If it is true that I am descended from the craftsmen clans that arrived to attend to the rites of *Śrī Mahā Bōdhi*, if I have the right of inheritance to the office of the *Coronation Paṇḍit* that has served all the kings of *Sūrya Waṅsa* (clan), may all these gold melt blaze displaying 64 features (*lakśaṇas*)”. Immediately after this aspiration has been vowed the gold began to melt ushering a halo of five colours<sup>22</sup> and displaying the 64 features. The king was



highly pleased and requested her to make the crown and other 64 ornaments of royalty. While attending to this work she gave birth to a son (No connection has been referred to). The king ordered her son to be placed under the supervision of the *Ven. Dhammālaṅkāra of Vijayabā Pirivena* and made arrangements for him to learn logic, grammar, poetics and drama. After the completion of his studies, he was appointed as *Silapācāri* or the foreman of the Royal Smithy.

Such was the origin of *Āldenīye Rājakarūṇā Davuṇḍa Sippācāri* according to the *vitti patraya* of the Nīlavala.

The Nīlavala craftsmen were conferred with honorary titles and land grants referred to as *nindagam* in both Hill and Low Countries. Since the reign of King Narendrasingha of Kundasale (1707-1734) the Nīlavalas were in king's service from their childhood and made golden swords for the kings in which, it is believed, the Goddess *Vīra Lakśmi* resides. These craftsmen are further employed in making the golden crowns embedded with *navaratna* or nine-fold gems. The Kandyan kings who requested the services of Nīlavala goldsmiths at different occasions conferred the following titles which were added to their surname, Nīlavala: *Śrī Āldenīyē Rājakarūṇā Dēvasurēndra Manuvīra Wikrama Sirit Karalnā Asaraṇa Saraṇa Śrī Danta Dhātu Makaradvaja Bhuvanekabāhu Parākrama Dēvanārāyana Abhiśeka Vijayasinha Vicitra Citra Karmānta Nirmita Sakala Silpatilaka Mudali Davuṇḍa Biyagama Vijayavaddana Sippācāri Ratnavalli Navaratna Abharāṇa.*<sup>23</sup>

The role played by the Maṅgalagama craftsmen in the Kandyan Court was unique. It was considered that some of the best royal jewelers hailed from this village. King Kīrti Śrī Rājasiṅha wore the jewelry *par-excellence* made by them.



They were extensively patronised by the king because of their incomparable talents. Even the last king of Kandy, Śrī Wikrama Rājasin̄ha (1796-1815) was one of their patrons. A story has been told of the goldsmith Ratnavalli Navaratna Ābharāṇa of Nīlavala that “seeing the King (Kīrti Śrī) asleep one day, he (Nīlavala) conceived the idea of setting a gem in the royal nail of the big toe; which task he succeeded in performing without awakening the sleeping monarch. His awakening was awaited with some trepidation, lest he should as to what his reaction would be, but the king was delighted at his skill and rewarded him liberally”.

“The goldsmith *Haḍu Nayidā* of *Maṅgalagama*, having presented a (newly) gilt *koku*-sword, has performed faithful services to the palace, and has been rewarded with land in Mahagoḍa in the Kinigoḍa Kōralē in the Disavani of Four Kōralēs, to be held as *paraveṇi* land for the descendants of his family.”<sup>24</sup>

Lawrie quotes from a family *sannasa* of a later period that “when Nīlawela Ratnavalli Navaratna Ābharāṇayā was supplied with gold and gems, he inscribed some Buddhist doctrinal passages in a gold leaf and presented them to the king who in turn, made liberal grants of land in “Äldenīya and Maṅgalagama in 1775.”<sup>25</sup>

Ananda Coormaraswamy, in his *Mediaeval Sinhalese Art* states that “they would have used to cast the Gold Shoes of the State (*ran-miri-vāḍi-saṅgala*) of King Narēndrasin̄ha, the mould of which was in the possession of the Maṅgalagama Galladdo who made the shoes for him.”<sup>26</sup> He further records, while referring to a gold armour of the king, that the Maṅgalagama Galladdo ever then (1908) possessed old designs for such gold armour”.<sup>27</sup>



An inscription on the reverse of a bird pendent (*kurulu-padakkama*) a beautiful work of art, which is said to have been made for Molligoḍa Adigar, refers to a *padakkama* made by Maṅgalagama at Doḍaṅtale during the month of *Durutu* in the year 1861 of *Śaka* Era. Doḍaṅtale is a village in the Four Korale and was then the residence of Molligoḍa Adigar at whose *walawwa* the goldsmith was doubtless working. Coomaraswamy points out the error in the year of the inscription, and says that it would be 1839, well within the life time of the second Molligoḍa Adigar who died in 1845.<sup>28</sup>

Maṅgalagama craftsmen made careful working drawings intended for the approval of the king or any other patron. Coomaraswamy had reproduced some of them in *Mediaeval Sinhalese Art*. (Plates xx and xxiii).<sup>29</sup>

## Material

The treated palm-leaves were the most popular writing material of the ancient Sinhala writers. Copperplates have been expensive, long-lasting and prestigious writing material used by the kings and higher officials. It was an accepted tradition that the grant of land by the king was an everlasting decree. Therefore, the material used to write such a document undoubtedly had to be durable. The scarcity of skilled engravers and traditional limitations of using metal plates for writing minimised the accumulation of archives with the Maṅgalagama craftsmen. Only a handful of documents are, therefore, left with them.

The *sannasas* or the royal land grants are the most important class of public records that constitute the legacy of the national system of record keeping in the Kingdom of Kandy (1592-1815). The *sannasas* were mainly granted both



to temporalities and lay interests. The six grants subject to examination in this paper belong to the second category. The main features of these land-grants as a whole will be discussed below.

Among these land grants there is one *karakola sannasa* and the other five are oblong copperplates issued by different kings who reigned in the Kingdom of Kandy. A schedule of six *sannasas* appeared earlier in this paper.

## Characteristics

### Grant No. 1

This is an untreated palm-leaf with a silver frame and three lines of writing on both sides. The letters are as usual inscribed with an *ulkaṭuva* (stylus) upon the strip of *talpata* (palm-leaf) cut to the required measurement, viz. 27 X 4 cm.

### Grant No. 2

On the obverse is inscribed the royal insignia on the extreme left and there are seven lines of writing each on the obverse and the reverse. Size of the copperplate: 34 X 7 cm.

### Grant No. 3

On the obverse is inscribed the royal insignia on the extreme left with five lines of writing on the obverse and four on the reverse. Size of the copperplate: 21.5 X 4.5 cm.

### Grant No. 4

On the obverse is inscribed the royal insignia on the extreme left with seven lines of writing each on the obverse and the reverse. Size of the copperplate: 29 X 7 cm.

### Grant No. 5

On the obverse is inscribed the royal insignia on the extreme left with six lines of writing each on the obverse and the reverse. Size of the copperplate: 33 X 6 cm.



## Grant No. 6

On the obverse is inscribed the royal insignia on the extreme left inscribed with six lines each on the obverse and the reverse. Size of the copperplate: 33 X 7 cm.

## Style

In general, the style of these documents correspond with that of other similar contemporary documents, but contains some noticeable orthographical errors which, being in an official document are quite inexcusable, i. e. *vapasariya* for *vapaśariya* (No 2, reverse, line 6) *māñdavaśa* for *mādavaśa* (No. 2 reverse, line 7). The word *asarāṇa sarāṇa* has been written as *arasarāṇa* in the grants Nos. 2-6. *ambarāṇa* for *ābarāṇa* (No. 4 line 6). As in other similar palm-leaf manuscripts the writers of the texts have used compound consonants, *bāñdi akśaras*. No rules have been observed in using *ṇa*, *na* and *ḷa*, *la*. In certain instances, a few are written consonants with vowel-less *hal* as in their archaic forms. (No 2, obverse line. 2, reverse line 7). In all places where a consonant should occur the writers have had a preference to use *anunāsikya* “o” instead, particularly in grant No. 2.

## Conventional Phraseology

Except in grant No. 1 in the other five copperplates, the texts open with the auspicious word *svasti* (Hail!). It was the most popular invocation among the Kandyan kings which had been used as an alternative to the word *siddham* that appeared in ancient Sinhala inscriptions. The purpose of this word, on the one hand, is to open the text with an auspicious word and on the other hand to hail the donor - the almighty owner of the land who was the king. The preamble continues to praise the king and his qualities in Sinhala mixed with Sanskrit and Tamil words.



Unlike *siṭṭu* the copperplate grants were issued direct by the sovereign. The king originated the decree by uttering his noble words *śrī mukha vākyayen divās lā vadāla panata* in copperplate Nos.1 and 5, and *divās eliyē mahimataven vadālā vū panata* in grants Nos. 2, 3 and 4. This phrase gives a *prima facie* value to the documents that it had directly originated from the monarch. However, it does not add any *en bloc* genuineness to the grant as a whole when other factors are taken into consideration.

### Interpretation of the Contents

The contents of these grants could be broadly classified under following headings.

- (i) Preamble (ii) Notification (iii) Conclusion

According to the Indian tradition, the king is the sole owner of the land and therefore referred to as *bhūpati*. That concept was widely accepted through the ages in Sri Lanka as well. The king as *bhūpati* was vested with powers to issue decrees by way of land grants proclaiming such donations. There, the king describes the occasion, the purpose of grant, a description of the donee and lays down conditions. In certain instances, the text embodies instructions to officials and the people concerned to not to infringe the king's orders in respect of such donations. In general, *sannasas* texts are drafted in judicial phraseology to describe the entire transaction which follows more or less a set pattern.

### Grantees

The names of the grantees as described in *sannasas* examined here are as follows:

Grant No: 1 Biyagama Jayavaddana Ācāriyā



- Grant No: 2 Äldeniyē Rājakarūṇā Dēvasureṇḍra Manuvīra  
Vikrama Siritkaralnā Arasaraṇa Vicitra Citra  
Karmānta Nirmita Sakala Silpatilaka Navaratna  
Davuṇḍa Sippācāriyā
- Grant No: 3 Äldeniyē Rājakarūṇa Manu Vikrama Arasaraṇa  
Navaratna Devuṇḍa Sippācāriya
- Grant No: 4 Śrī Dantadātu Makaradvaja Parākrama  
Arasaraṇa Savuttāri Svarnatilaka Navaratna  
Mudali Davuṇḍa Abharaṇa Ācāriyā
- Grant No: 5 Äldeniyē Rājakarūṇā Dēvasureṇḍra Manuvīra  
Vikrama Sirit Karalnā Arasaraṇa Abhiśeka  
Vijayasinha Vicitra Citra Karmānta Nirmita  
Sakala Silpatilaka Navaratana Mudali Davunda  
Sippācāriyā
- Grant No: 6 Äldeniyē Rājakarūṇā Dēvasureṇḍra Manuvīra  
Vikrama Siritkaralnā Arasaraṇa Vicitra Citra  
Karmānta Nirmita Sakala Silpatilaka Navaratna  
Mudali Davuṇḍa Sippācāriyā

### Purposes of Grants

Grant No. 1 and 3 were issued in appreciation of the loyal services of *Äldeniyē Rājakarūṇā Davuṇḍa Sippācāriyā* to the Royal Court. Grant. No: 2 for the loyal services of Nīlavala during the war with the Dutch. No: 4 after the completion of the Royal Sword, and No. 5 in recognition of the loyal services to the court during the war with the British and No. 6 after the completion of the work of the Royal Sword.

### Boundaries

Grants usually conveyed with reliable description of the location, namely, the province (*disāva*), district (*kōralē*) and village (*gama*).





Material	Province	District	Village
<b>Palmleaf</b>			
1.	-	-	Aludeṇiya
<b>Copperplate</b>			
2.	Siṅduruvāna Uḍapalāta Udunuvara Mādapalāta Dumbara -	- - - - - Satara Kōralē	Valvāsagoḍa Ämbäkka Raṅgama Amuṇugama Arama
3.	-	Sat Kōralē Maṅgul Kōralē	Kättapahuva
4.	Uḍapalāta		Valvāsagoḍa Tämbiligala Gannoruva Mäddegoḍa Alutgama
5.	Siṅduruvāna Uḍapalāta	Yaṭīnuvara Kaṅdupalāta	Deldeniya Goḍagama
6.	Uḍapalāta Siṅduruvāna Uḍunuvara	Kaṅdupalāta	Kotmale Saṅgili Vasama Kurukuttala Navaṅgama

The land boundaries are often demarcated by reference to the natural landmarks such as hillocks, rocks, prominent single trees or groves. The extent of the land was traditionally given in grain measures that could cultivate on a given land area referred to as *vapasariya*. The forestlands were referred



to as *valpiṭa* or *val*, uncultivated highland with water was called *vilpiṭa*, and land with house, fruit trees such as jak, arecanut and coconut was called *gevatu gahakola*. The ordinary flat land was referred to as *oviṭa* and land covered with herbs and bushes called *piṭi*. *Gam bim* were village and lands, however, used to denote lands in general. The word *goḍa* is often a *chena* and *maḍa* is a paddy field. *Aṅga* and *arāva* both mean marshy tract, which could be converted to a paddy field.

### Lands and Extent

Paddy lands were always given names associated with natural surroundings on measure differences such as *amuna*, *pāla* and *lāha*. Ten *lāhas* made one *pāla* and four *pālas* made one *amuna* the largest.

#### Name of the paddy field      Extent in words      in figures

##### Grant No. 1 palm-leaf

1. Aludeṇiyē Gabaḍāgama      nava amuṇay      A. 9

##### Grant No. 2 copperplate

1. Dehiatte Kuṃbura	yēlamuṇay	A. 1 1/2
2. Radāvela	amuṇay	A. 1
3. Maṅgalama	tumpālay	P. 3
4. Palledēṇiya	depālay	P. 2
5. Godahundeṇiya	tumpālay	P. 3
6. Tämbiligala kuṃbura	depālay	P. 2
7. Hapugas kuṃbura	pālay	P. 1
8. Koholāna	depālay	P. 2
9. Pallebō kuṃbura	amuṇay	A. 1
10. Siyaṃbalagoḍa	-	
Haran kuṃbura	paspālay	P. 5
11. Aṃba Aṅga	tumpālay	P. 3
12. Rabbegamuve	-	



	Nāraṅ kuṃbura	tumpālay	P. 3
13.	Äldenīya	amunay	A. 1
14.	Amuṇugama Asvādduma	paspālay	P. 5
15.	Aramavela		
	Maṇḍade kuṃbura	amuṇay	A. 1
16.	Vātakeulla	depālay	P. 2
17.	Ūrakote kuṃbura	tumpālay	P. 3
18.	Asvādduma	depālay	P. 2
19.	Monarāgammana	-	
	Yaṭikalale kuṃbura	-	
20.	Dulmurē	pālay	P. 1

The total extent of all these lands is  $16 \frac{3}{4}$  *amuṇas*, but in the record it is stated that the grand total as *mul biju* fifteen (15) *amuṇas*. This discrepancy may have been caused due to wrong calculations.

### Grant No: 3 copperplate

This grant is for a land totaling 24 *amunas* in sowing extent.

1.	Dehiatte kuṃbura	dēmuṇay	A. 2
2.	Hārakola vela	tumpālay	P. 3
	Radāvela		
3.	Tāṃbiligala	tumpālay	P. 3
4.	Maneloluva	depālay	P. 2
5.	Maḍḍegoḍavela	paspālay	P. 5
	Bo kuṃbura		
6.	Toṭidenīye Hīnaṭi	dāmuṇay	A. 2
	kumbura		
7.	Asvādduma	amuṇay	A. 1
8.	Alujjama	yēlamuṇay	A. 1 1/2
	Mandandāvela		
	Kuṃbuk Aṅga		

The total in extent is  $10 \frac{1}{2}$  *amuṇas*, but the record states 10 *amuṇas* and 5 *lāhas*.



**Grant No. 4 copperplate**

1.	Koṭaligoḍa velen Happitiya	yēlamuṇay	A. 1 1/2
2.	Vāṇḍirimotāva	yēlamuṇay	A. 1 1/2
3.	Mamuṇḍavelen Bōkotte	amuṇay	A. 1
4.	Galvaḍuaṅga	amuṇay	A. 1
5.	Doḍanvela Velen Vaḍuaṅga	depālay	P. 2
6.	Pusvēlaṅga	pālay	P. 1
7.	Goḍagama vaguru vela	paspālay	P. 5
8.	Asvādduma	pallahay	L. 5

Totaling 7 *amuṇas* and 5 *lāhas*.

**Grant No: 5 copperplate**

1.	Kurukuttala Kuṁbura	tumpālay	P. 3
2.	Ālamulpaṭa	yēlamuṇay	A. 1 1/2
3.	Galpēla	tumpālay	P. 3
4.	Hinnārandeṇiya	palollaha	L. 15
5.	Āne aṅga	depālay	P. 2
6.	Murutagahamulla	pālay	P. 1
7.	Liyannadeṇiya	pālay	P. 1
8.	Navaṅgama Ushetṭiya	paspālay	P. 5

Totaling 5 *amuṇas*, 2 *pēlas* and 5 *lāhas*.

**Chronology**

- No.1 Śaka era, 1630, *Virodhī*, *poson avadolosvak tithiya Brahaspatindā*, = Thursday, twelfth day of waning moon in the month of Poson of the year named *Virodhī*.
- No.2 Śaka era, 1685, *Svabhāṇu*, *Navam pura doloswak tithiya lat Kujadina* = Tuesday, twelfth day of the



waning moon in the month of Navam in the year named *Svabhānu*.

- No.3 Śaka era, 1694, *Nandanā, Ilmasa avadasawak tithiya Sikurādā*, = Friday, tenth day of the waning moon in the month of Il in the year named *Nandanā* being the year one thousand six hundred and ninety four.
- No.4 Śaka era, 1708, *Parābhava, karkaṭaka ravi ekolosbhāga vū Saṅdudā*, Monday, eleventh phase in the month of *Karkaṭaka Ravi* in the year named a *Parābhava* being the year one thousand seven hundred and eight.
- No.5 Śaka era, 1712, *Navam masa pura telesvak tithiya lat Badādā*, = Wednesday, thirteenth day of the waxing moon in the month of Navam in the year one thousand seven hundred and twelve.
- No.6 Śaka era, 1725, *Rudhirōtgārī, mādin avatiyavak Badādā*, = Wednesday, third day of the waning moon in the month of Madin in the year named *Rudhirōtgārī* being the year one thousand seven hundred and twenty five.

## TEXTS AND TRANSLATIONS

### Palm-leaf *Sannasa*

#### Obverse

#### ඉදිරිපස

1. වදාලාවු පණත නම්... බියගම ජය වදිදණ ආචාරියා මනා වාසලට හොදින්...
2. දුග්ගණ සිටිනා නිසා... ශක වෂී එකවා දහස්සසිය තිස් වැණ විරොධී නම්වු මේ වෂී...
3. යෙහි පොසොන් මස අවදොලොස්වක් නම් තිථිය ලත් බ්‍රහස් පතින්දා මේ දවස...



### Reverse

#### පිටුපස

4. කිරිනෙද් ලියණ නයිදාට ලැබී තිබුණු අලුදෙනිය කියන ගබඩාගම මුල් බිජු...
5. නව අමුනේ වපසරියත් එහි බද ගෙවතු ගහකොල ගොඩ මඩ ඇතුළු බඩ වැඩිලි සැලැස්
6. මට දෙවා වදාල පණතත්... ඒ පනතත්... මෙසේම පණිවුඩ පණතයි...

### Translation

Order proclaimed by Lord's Command; whereas, Biyagama Jayavarddana Ācāriya serves the *Mahavāsala* (Royal Court) with great loyalty and extreme faithfulness, granted subjected to *baḍavāḍili* (system of tenure), on this Thursday, twelfth day of waning moon in the month of Poson of the year named *Virōdhī* of the Śaka era, 1630, the lands with sowing extent of 9 *amuṇas* from Aludeṇiye Gabaḍāgama which was formerly given to Kiriṅḍē Liyana Naide.

### Copperplate - 1

#### Obverse

#### ඉදිරිපස

1. ශ්‍රී ස්වස්ති ශ්‍රීමත් ශ්‍රී ලංකේසවර වූ .... උතුම්... අපගේ දෙවිස්වාමිදුභානන් වහන්සේගේ අසද්‍රිය අතිගම්භීර වූ ... සුගත මකරකාකිණීණ ....
2. පංකජ ශ්‍රීනිරාජමාණවූ දිව්‍ය ශ්‍රීමුඛ වාක්‍යයෙන් දිවස් ලා වදාලා වූ පණත නම් ... ලැදෙසින් එකක හේවාකං කරන ප්‍රස්ථාවේදී
3. ඇල්දෙනියේ රාජකරුණා දේවසුරෙඤ්ඤ මනුචිර වික්‍රම සිරිත් කරල්ණා අරසරණ විචිත්‍ර විත්‍ර කමමාන්ත නෙමිමිත සකල....
4. සිල්පතිලක නවරත්ත දවුන්ඩ සිප්පාවාරියා ... අවිත්ත අනෝපමෙය්‍ය වූ විත්තයෙන් සොදින් පක්‍ෂපාතව දුගුණ සිටිය නිසාත් ...



- 5. මෙම ආචාර්ය ශ්‍රීතුං මිත්තං අවදියෙ ලබාපු සන්තස් තල්පත් ජීවිතව ගිය නිසා ... සිඳුරුවාණ උඩ පලාතිං වල්වාෂගොඩ ආබරණ පට්ටල
- 6. වසං දෙහි අත්තෙ කුඹුර බිජු යේලමුනයි රදාවෙල බිජු අමුනයි මුහලම බිජු තුම්පෑලයි පලෙල දෙනිය බිජු දෙපෑලයි ගොඩහුං දෙනිය බිජු තුම්
- 7. පෑලයි, තැඹිලිගල කුඹුර බිජු දෙපෑලයි... උඩුනුවර මැද පලාතිං ඇම්බැක්කෙ රංහම්. රංකඩු පට්ටල වසං හ ාගස් කුඹුර බිජු පසෑල

**Reverse**

**පසුපස**

- 8. යි කොහොලාණ බිජු දෙපෑලයි මැදෙගොඩිං පලෙලබා කුඹුර බිජු අමුනයි සියබලාගොඩිං නාරං කුඹුර බිජු පස්පෑලයි අඹ අහ බිජු තුම්පෑලයි
- 9. රබෙගුමුවෙං නාරං කුඹුර බිජු තුම්පෑලයි ඇල්දෙනිය බිජු අමුනයි... දුඹර බද අමුනුගමින් අස්වැදුම බිජු පස් පෑලයි ... සත
- 10. ර කෝරලේ දිසාවෙං පරණකුරු කෝරලය බද මහ පලාතෙ අරම වෙලෙං මඤන්ඩෙ කුඹුර බිජු අමුණයි වැටකෙලල බිජු දෙපෑල
- 11. යි උඟරාකොටෙ කුඹුර තුම්පෑලයි අස්වැදුම බිජු දෙපෑලයි මොණරාගම්මණින් යටිකලාල කුඹුර තුම් පෑයි දුල්මුරේ බිජු පෑලයි
- 12. ඇතුලුව මුල් බිජු පසලොස් අමුනේ වපෂරියත් මීට ඇතුලත් වූ ගොඩ මඩ ගෙවතු ගහකොල ඇතුළුවෙ මෙකුන්ගෙ දරු මුණුබුරු ව
- 13. ගීහ පරම්පරාව පවතිනා තුරු නිරවුල්ව භුක්ති විදින ලෙසට ශක වෂී එකවාදහසාශය අසු පහට පැමිනි ස්වභානු නම්වූ මේ වෂීයෙහි නවා මස පුර දොලොස්ව
- 14. ක් නම් තිථිය ලත් කුෂ දිණ මෙ දවෂ මෙ තාමුපත්‍රය දෙවා වදාල පණතත්... ඒ පණතත් ... මෙශේම ... පනිවුඩ ... පණතයි ....



## Translation

Hail! This order proclaimed by our noble Lord and the Ruler of Sri Lanka whose face is unique, profound, sweet-smelling, lotus like and divine, to the effect that whereas during the time of war with the Dutch, Rājakarunā Manuvīra Vikrama Sirit Karalṇā Arasaraṇa Vicitra Citrakarmānta Nirmīta Sakala Silpatilaka Navaratna Davuṇḍa Silpācāri of Äldenīya with unique and incomparable faith served the Royal Palace loyally and whereas the grant and ola documents received by the said silpācāri during the time of his forefathers have decayed, this copper plaque shall be granted to him on this Kujadina (Tuesday) the twelfth day of the waning moon in the month of Navam (February) in the year called Swabhānu being the year one thousand six hundred and eighty five of Śaka era authorising him, his children and grand children for generations to freely possess and occupy the total extent of fifteen amuṇas inclusive of Dehiatte kuṃbura one and half amuṇa, Radāvela, one amuṇa, Maṅgalama, three pālas, Palledenīya, two pālas, Godahunḍenīya, three pālas and Tāmbiligala kuṃbura two pālas which is in the Ābharāṇa Paṭṭala division at Valvāsagoḍa in Siṅduruvāna, Uḍa Palāta; Hapugaskuṃbura, one pāla and five pālas, Koholāna two pālas in Raṅgama of Raṅkaḍu Paṭṭala division in Uḍunuvara Māda Palāta Ämbäkke; Palle Bokuṃbura, one amuna in Māddegoda; Nāraṅkuṃbura in Siyaṃbalāgoḍa five pālas, Aṃba aṅga, three pālas, Nāraṅkuṃbura three pālas in Rabbegamuva; Äldenīya, one amuṇa, Asvëdduma of Amuṇugama in Duṃbara five pālas, Maṅḍande Kuṃbura, one amuṇa, Vātakeulla, two pālas, Ūrakote Kuṃbura, three pālas and Asvëdduma two pālas, in Aramavela of Maha Palāta in Paraṇakuru Kōralē of the Satara Kōralē Disāve; Yaṭikalala Kuṃbura three pālas, Dulmurē one pāla in Monarāgammana together with highland, paddy land and home-gardens attached to them and vegetation thereon.



## Copperplate - 2

### Obverse

#### ඉදිරිපස

1. ශ්‍රී ලංකේශවර වූ .... උතුම් අපගේ දෙවි ස්වාමීඥරුවාණන් වහන්සේගේ ...
2. ශ්‍රී මහාකරුණ දිවස් එළියේ මහිමතාවයෙන් වදාලා වූ පණත නම්.. ඇල්දෙ
3. නියේ රාජකරුණා මනුවික්‍රම අර සරණ නවරත්න දවුණ්ඩ සිප්පාවාරියා මහාවාස
4. ලට සොදින් පකෂපාතව දුග්ගුණ සිටිනා නිසා .... සත්කෝරලේ දිශාවෙන්
5. මාහුල් කෝරලය බද කැත්තාපහුවේ මුල් බිඳු විසිහතර අමුනේ වපස

### Reverse

#### පසුපස

6. රියත් මිට අඩුත්තු ගොඩ මඩ වල්විල් අහු දළපත් සහ මෙකිගම මෙකුට බඩවැඩිලි ශලැස් ...
7. මට ශක වෂී එකවා දහස්සිය අනු හතරට පැමිණි නන්දන නම් වූ මේ වෂීයෙහි ඉල් ...
8. මස අවදසවක් නම් තිථිය ලත් ශිකුරාදා මෙදවස මේ සත්හස දෙවා වදාළ පනතත් ...
9. ඒ පණතත් .... මෙසේම ..... පිණිවුඩ .... පණතයි.

### Translation

This order proclaimed by His Majesty Lord, the King of Śri Lankā invested with compassion and divine powers is that whereas Rājakarunā Manuvīkrama Arasaraṇa Navaratna Davuṇḍa Silpācāri of Āldenīya has served the Royal Palace well and loyally, he is granted a total extent of twenty four amuṇas at Kāttāpahuva in Maṅgul Kōralē of the Sath Kōralē Disāve together with highland and paddy land attached to them



and the vegetation thereon, and the said village for his living, and in witness thereof this is given to him on this Friday the tenth day of the waning moon of the month of Il in the year named Nandanā being the year one thousand six hundred and ninety four of the Śaka era.

**Copperplate - 3**

**Obverse**

**ඉදිරිපස**

1. ශ්‍රී ලංකේෂ්වර වු .... උතුම් ... අපගේ ... දේව ස්වාමීද්‍රවිානන් වහන්සේ
2. ග් අසද්‍රිය අතිගමහීර වු ශ්‍රී මහා කරුණා දිවස් එලියේ මහිමතාවයෙන් වදාලාවු
3. පනත නම් ... ශ්‍රී දන්තධාතු මකරධවජ පරාක්‍රම අර සරන සවුත්තාරී සිතීතනිල
4. ක නවරත්න මුදලි දවුන්ඩ ආඹරන ආචාරියා මහ රංකඩු ආබරණෙ වැඩ කර තිම
5. වා පක්‍ෂපාතව සොදින් දුග්ගුන සිටිය නිසා .... උඩ පලාත දිසාවේ වල්වාස ගො
6. ඩින් දෙහි අතෝකුඹුර බිජු දැමුන ද හැරකොල වෙලේ රදාවෙල බිජු තුං පෑල ද තැඹි
7. ලිගල බිජු තුම්පෑල ද මානෙල් ඔඵව දෙ පෑල ද උඩු නුවර මැද්දොගොඩ වෙලෙ බො කු

**Reverse**

**පිටුපස**

8. මුර පස් පෑල ද ගනනාරුවේ තොට්දෙනියෙන් හීනටි කුඹුර දැමුන ද අස්වැද්දුම, අමුන ද අටලා
9. හ බිජු පාලොලාහ ද අලුජ්ජමින් මඤන්ඩා වෙලේ කුඹුක් අභයේලමුන ද මේ මුල් බිජු දහ
10. අමුනු පල්ලාහේ වපසරියන් මීට අඩුත්තු ගොඩ මඩ ගෙවතු ගහ කොල ඇතුඵව මෙම පහ ශ්‍රී



11. ලංකාධීපයෙහි රාජාභම් පවතිනා තේකට මෙම ආචාර්යාගේ වර්ග පරමපරාව දක්වා ප්‍රවේනිශල
12. සමට නිරවුල්ව භුක්ති විදිනා රහට ... ශක වර්ෂී එක්වා දහසසත්සිය අටට පැමිනි පරාභව නම්
13. වූ වර්ෂීයෙහි කකිකටක රවි එකොලොස්භාග වූ සඳුදා මෙදවස ... මේ සන්භස ... දෙවා වදාල
14. පනතත් ... ඒ පනතත් මෙසේම... පනිවිඩ ... පනතයි.

### Translation

This order proclaimed by our unique, profound, compassionate, divine and noble King of Śri Laṅkā is that whereas Śrī Dantādhatu Makaradhvaja Parākrama Arasaṛaṇa Savuttāri Svarnatilaka Navaratna Mudali Davunda Ābharāṇa Ācāri having completed the work of the royal golden sword served the Royal Palace well and loyally, he should be granted Dehiatte Kuṃbura of Valvāsagoḍa, of an extent of two amunas, Harakolavela at Radāvela, three pālas, Tāmbiligala, three pālas, Manel oluva, two pālas from Uḍapalata Disāva, Bōkuṃbura of five pālas of Māddegodavela in Uḍunuvara, Hīnaṭi Kuṃbura, two amuṇas at Toṭideṇiya in Gannoruva, Asvādduma, one amuṇa an extent of fifteen lāhas from Alutgama, Mandandāvela Kuṃbuk aṅga one half amuṇa and five lāhas; thus the full and total extent being ten amuṇas and five lāhas to be owned and used freely by him and his descendants and in witness thereof this is given to him on this Monday the eleventh lunar phase in the month of Karkaṭaka Ravi in the year called a Parābhava being the year one thousand seven hundred and eight of Śaka era.



### Copperplate - 4 Obverse

#### ඉදිරිපස

1. ස්වස්ති ශ්‍රී සුර සුඤ්ඤ රවිවංශ රණ මන්දිරොත්‍රුමහ මාණිකාස ප්‍රදීපායමානවු .... උතුම් ... අපගේ දෙවි ස්වාමීඤ්ඤරුවාණන්
2. වහන්සේගේ නිත්‍ය සත්‍ය වාක්රුවීර සුගන්ධාකීණිණ මණිමුක්ත පද්මාලංකාර වු දිව්‍ය ශ්‍රී මුඛ වාක්‍යයෙන් දිවස් ලා වදාලා
3. වු පණත නම් .... ඇල්දෙනියේ රාජකරුණා දෙවසුරේන්ද්‍ර මනුවීර වික්‍රම ශිරිත් කරල්ණා අර සරණ විචිත්‍ර චිත්‍ර කම්මාන්ත නි
4. මඹිත සකල සිල්පතිලක නවරත්න මුදලි දවුඩ සිප්පාචාරියා ... විර ලක්‍ෂම් නිවාසවු මහ රත් කඩු ආභරණේ නවරත්න
5. කම්මාන්ත කර නිමවා දකකවාපු තැනේදී... ද්‍රිස්ඛල සමපන්නවු අලි නාඹකු සහ උඩ පලාත කොත්මලේ කොට්ටල් බද්දේ
6. හභිලි වගම ද සිඤ්ඤරුවානා බද උඩුනුවර කඳුපලාත කරුකුක්කල අප්‍රනෙදත්සෝලත් මෙම දෙන්තට වරදක් වැටී

### Reverse

#### පසුපස

7. ඔවුන්ගේ ගම් පභුව රාජස්ත වෙමින් තිබුණ මෙම ගම්පභුව ඇල්දෙනියේ සිප්පාචාරියාටත් අයිතිවාසි ඇති නිසාත් මහා වාසලට පක්‍ෂපාතව සොද සිතින් කරු
8. ණානුකූලව දුග්ගණ සිටිනා නිසාත් කරුකුක්කල කුඹුර බිත්‍ර තුම්පෑලත් ඵලමල්පත බිත්‍ර යේලමුනත් ගල් පැල බිත්‍ර තුම්පෑලත් හින්තාරන්දෙනියා බිත්‍ර පා
9. ලොලොහත් ආනේ අහ බිත්‍ර දෙපෑලත් මුරුතගහමුලල බිත්‍ර පෑලත් ලියනනාදෙනිය බිත්‍ර පෑලත් කොත්මලෙන් නවංහම උස්හෙට්ටිය බිත්‍ර පස් පෑ



10. ලත් මෙම මුල් බිජු පහමුණු දෙපැල පලහත් මීට අඩුතකුගොඩ  
මඩ ගෙවතු ගහකොල ඇතුළුව මෙම ගමපොව මෙකුන්ගේ  
දරු මුතුබුරු වහිග පරම්පරාව දක්වා නිරවුල්ව පු
11. වෙනි සැලැස්මට භුක්ති විදිනා රහට ... ශක්වණී එකවා  
දහසසන්සිය දොලොස්වෙනි වූ මේ වණියෙහි නවාමග පුර  
තෙලෙස්වක් නම් කීරිය ලත් බදාදා මෙදවග මේ
12. කාමු පත්‍රය දෙවා වදාල පණතත් ..... ඒ පණතත් ....  
මෙසේම ... පණිවුඩ ... පණතයි.

### Translation

Hail! This order proclaimed by our noble king who excels like a lamp of gems on the top of the golden mansion of Ravi clan and whose face like a lotus in full bloom constantly gives the fragrance of true words that whereas Rājakarūṇā Dēvasureṅdra Manuvīra Vikrama Sirit Karalṇā Arasarāṇa Vicitra Citra Karmānta Nirmīta Sakala Silpatilaka Navaratna Mudali Davuṇḍa Silpācāri of Äldenīya has produced to the palace, duly completed with Navaratna gem work, the golden royal sword in which Goddess Lakṣmī dwells, he should be given a strong young elephant and in view of the forfeiture of the property of two persons Haṅgili Vasama of Koṭṭal Badda, Kotmalé in Uḍa Palāta and Appunaide and Sola of Kurukuttala at Kaṅdu Palāta, Uḍunuvara in the region of Siṅduruvaṇa as a result of being guilty of an offence and whereas the said Silpācāri of Äldenīya has a claim to the property and as he has served the Royal Palace loyally and sincerely he should be given Kurukuttala Kuṃbura, three pāla Elamalpata, one and half amuṇa, Gal pāla, three pālas, Hinnārandeniya an extent of fifteen lāhas, Āne Aṅga, an extent of two pālas, Murutagahamulla, an extent of one pāla, Liyannadenīya an extent of one pāla and in Kotmalē Ushetṭiya, Navaṅgama five pālas in extent, thus the



full and total extent being five amuṇas two pālas and five lāhas together with highland, paddy land and home-gardens attached to them and together with the vegetation thereon to be owned and used freely, by him and line of his children and grand children and in witness thereof this grant is given to him on this Wednesday the thirteenth day of the waxing moon in the month of Navam (February) in the year one thousand seven hundred and twelve of Śaka era.

**Copperplate - 5**  
**Obverse**

**ඉදිරිපස**

1. ස්වස්තී ශ්‍රී සුර සුඤ්ජර රවිචංශොතභූත ත්‍රිසිංහලාධිප්වරවු ...  
උතුම් ... අපගේ දෙවිස්වාමීදුරුවාණන් වහ
2. ත්සේගේ ශ්‍රී මහා කරුණා දිවස් එළියෙ මහිනමතාවයෙන්  
වදාලාවු පණත නම් .... ඇල්දෙනියේ රාජකරුණා
3. දේවසුරෙන්දු මනුවීර වික්‍රම සිරිත් කරළනා අරසරණා ශ්‍රී  
දන්තධාතු මකරච්ච්ච භුවනේකබාහු දේව නාරායන අභිසේක  
විජ
4. ය සිංහ විවිත්‍ර විත්‍ර කමමාන්ත නෙමමිත සකල සිල්පතිලක  
...නවරත්ත මුදලි දවුච සිසාචාරියා ඉංග්‍රීසි අවුල් ප්‍රස්ථාවේදී....
5. උතුම් වු .... මහා වාසලට පක්‍ෂපාතව වෙච්චි වැඩ රාජකාරිය  
කර කියා ඔප්පු දෙමින් සොදින් දුග්ගණ සිටිය නිසා මෙ...
6. මසිපපාචාරියාටන ප්‍රවේනිවු සිදුරුවානාබද යටිනුවර  
කඳුපලාතේ දෙල්දෙනියේ හිතතරාවන සේදරප්පුවා ලබාපු ...

**Reverse**

**පසුපස**

7. සන්තස ජිනීතවගිය නිසාත් මහවාසලට සොදින් දුග්ගණ  
සිටිය නිසාත් කොටලිගොඩ වෙලෙන් හප්පිටිය බිත්‍රු සේලමුනත්  
වැදිරිමොටා...



8. ව බිජු යේලමුනත් මාමුඩා වෙලෙන් බෝකොනෙන් බිජු අමුනත් ගල්වඩු අභ බිජු අමුනත් දොඩංවලවෙලෙන් වඩු අභ බිජු දෙපැලත් පුසවැ
9. ලේ අභ බිජු පැලත් උඩපලාතින් ගොඩගම මහුරු වලේ බිජු පස් පැලත් අඤ්ඤුම බිජු පලාහත් යන මෙකී මුල් බිජු හත්මුණු පල්...
10. ලාහේ වපසරියත් මීට අඩුත්තු ගොඩ මඩ ගෙවතු ගහකොල ඇතුළුව මෙකුන්ගේ දරු මුනුබුරු වර්ග පරම්පරාව දක්වා නිරවුල්ව පු
11. වෙනි ශලසමට භුක්ති විදිනා රහට ... ශකවණී එකවා දහස් සත් සිය විසිපහට පැමිණි රුධිරොතගාරී නම් වූ මේ වණියෙහි මැදින් දී ...
12. න අවතියවක් ලත් බදාදා මේ දවස මේ සන්හස දෙවා වදාල පණතත් ... ඒ පණතත්. මෙසේම... පණිවුඩ.... පණතයි.

### Translation

Hail! This order proclaimed by His Majesty, our noble Lord, a descendant of the Ravi Clan and the ruler of the Trī Sihalē. Whereas during the time of war with the English, Rājakarunā Dēvasureṇḍra Manuvīra Wikrama Sirit Karalnā Arasaraṇā Srī Danta Dhātu Makardhvaja Bhuvanekabāhu Dēva Nārayana Abhiśēka Vijeayasinhā Vicitra Citra Karmānta Nirmita Sakala Silpatilaka Navaratna Mudali Davunda Silpācāri of Äldenīya is serving the Royal Palace loyally performing the duties assigned to him and whereas the sannas given to Sedara Appuva, the Hittara of Deldenīya of Kaṇḍu Palāta in Yatinuvara in the region of Siṇduruvāna and from which the said Silpācāri obtains his hereditary rights, has been decayed and whereas he has served the Royal Palace sincerely he shall be given, Happiṭiya, an extent of one and half amuṇa in Koṭaligodavela, Vāṇdirimoṭāva, an extent of one and half



amuṇa, Bokotta an extent of one amuṇa in Māmudāvela; Galvaḍu aṅga, an extent of one amuṇa, Vaḍu aṅga, an extent of two pālas in Dodanvela and Pusvalanga, extent of one pāla, Vaguruvela an extent of five pālas, Asvēdduma an extent of five lāhas in Udapalāta Godagama; thus the full and total extent being seven amuṇas and five lāhas together with highland, paddy land, home-gardens attached to them and vegetation thereon to be owned and used freely by him and the line of his children and grand children. In witness thereof this is given to him on this Wednesday, the third day of the waning moon in the month of Mādin (March) in the year named Rudhirōtgārī being the year one thousand seven hundred and twenty five of Śaka era.

## NOTES

1. Craftsmen other than potters and weavers.
2. Coomaraswamy, Ananda, *Mediaeval Sinhalese Art*, 1908, p. 116.
3. Died on 21st February, 1977.
4. Coomaraswamy, Ananda, *Mediaeval...*, pp. 54-55.
5. D'Oyly, John, *A Sketch of the Constitution of the Kandyan Kingdom (and other related papers)*, new ed., Government Printer, Colombo, 1929.
6. D'Oyly, John, *A Sketch of...*, pp. 12, 13.
7. Coomaraswamy, Ananda, *Mediaeval...*, pp. 57- 58.
8. Lawrie, Archibald Cambell, *A Gazetteer of the Central Province of Ceylon*, Government Printer, Colombo. vol. I, 1896, vol. II, 1898.

Archibald Campbell Lawrie (Later Sir), Born on 8th November, 1837, joined the Judicial Department of the Government of Ceylon on the 25th September, 1873 and served as the District Judge of Kandy from 1873 to 1889, Puisne Judge, from 1892 to 1901 and Acting Chief Justice on several occasions. He retired on 15th October, 1901 after 27 years of service.



9. Lawrie, *A Gazetteer of...*, vol. I, p. 214, Quote: “ Nilawala Muhandirama has very interesting heirlooms:- Gold fillet (Patatahaduwa), to Deveadra Mulachariya; Brass fillets, to Alutgamagedara Mulachariya; Gold fillets, to Mangalagama Baddal Naide; Gold fillets, to Eldeniye Achariya; Copper Sannas, Saka 1730 (1808 A.D), to Deva Singha Mulachchariya; Copper Sannas, Saka 1708 (1786 A. D.), to Devendra Achariya; Copper Sannas, Saka 1685 (1763 A. D), to Eldeniye Silppachariya; Copper Sannas, Saka 1725 (1803 A. D.), to Eldeniye Sippachariya, Copper Sannas, Saka 1712 (1790 A. D), Eldeniye Sippachariya; Copper Sannas, Saka 1685 (1763 A. D.), to Deva Singha Mulachchariya; Copper Sannas, Saka 1694 (1772 A.D.), to Eldeniye Sippachariya; Copper Sannas, Saka 1703 (1781A. D.) to Arattana Devendra Achariya; Ola Sannas, Saka 1673 (1751 A. D.), to Biyagama Achariya; Ola Sannas, Saka 1830 (1708 A. D.), to Biyagama Achariya; Tudapata, Saka 1566 (1644 A.D.), to Mangalagama Badal Naide; Tudapata, Saka 1703 (1781 A. D.), to Biyagama Abarana Achariya; Tudapata, Saka 1580 (1658 A.D.), to Kalubowila Lettan Achariya; Thudapata, Saka 1639 (1717 A. D.), to Biyagama Mandalawalli Achariya; Sittuwa, Saka 1632 (1710 A. D.), to Ganoruwe Abarana Achariya; Sittuwa, Saka 1675 (1753 A. D.) to Nilawala Abaranaya; Sittuwa, Saka 1664 (1742 A. D.), to Udasgiriya Abarana Naide; Sittuwa Saka 1653 (1731 A. D.), to Murukona Abarana Achariya.”
10. SLNA, 5/63/209/1. Texts and translations embodied early in this paper.
11. SLNA, 5/63/209/2.
12. SLNA, 5/63/209/3.
13. SLNA, 5/63/209/4.
14. SLNA, 5/63/209/5.
15. SLNA, 5/63/209/6.
16. Harry Charles Purvis Bell, *A Report on the Kegalle District of the Province of Sabaragamuwa*, Archeological Survey of Ceylon, Sessional Paper XLX, 1892, Government Printer, Colombo, 1892.

Harry Charles Purvis Bell: Born 21st September, 1851, joined the Ceylon Civil Service on the 10th July, 1873, and retired on the 8th December, 1912 after a service of 39 years. The last position he held was as Archaeological Commissioner.



17. SLNA, 30/869.
18. *Vitti Patraya* is a document in the form of a plaint or a statement written on palm-leaf.
19. Bell, *A Report on...*, pp 98-99.
20. Sivū- Sāta Ābharāṇa:
1. Siddha Otunna and Aṭa-mulu-toppiya (eight cornered gold hat),
  2. Keurābharaṇa, 3. Nalalsaṇḍa, 4. Nalalpaṭa, 5. Ruvanpaṭa, 6. Mukha Vādam Paṭṭodam, 7. Gāṭahu Palandanāva, 8. Ruvan Salu, 9. Varnajalā,
  10. Vāda Nimulhera, 11. Hasta Muddikā, 12. Muddikā, 13. Perās,
  14. Rāhu Geḍiya, 15. Dasarū, 16. Pasirū, 17. Hastajāla, 18. Pilinevavu Pacca Kayivādam, 19. Patra, 20. Kaṭaka, 21. Kayisu, 22. Kayi Sūttara,
  23. Kayi Poṭṭu, 24. Kayi Kāppu, 25. Kayi Vādam, 26. Rasana, 27. Raṅgiri Valalu, 28. Hinasudana, 29. Hināsudama, 30. Makarapaṭa,
  31. Bāhudaṇḍi, 32. Miṇivalalu, 33. Mini Kayvādam, 34. Ekāvāla,
  35. Hinasada, 36. Udara Bandana, 37. Aṅṅunu Palaṇdanāva, 38. Avulhara, 39. Dasa-Aṅṅāni, 40. Girivālaṅkāra, 41. Gela- Mutumāla,
  42. Muktāhāraya, 43. Mutudam or Mutupaṭa, 44. Pabaludam, 45. Randam, 46. Ridīdam, 47. Sakdam, 48. Siddatadam, 49. Karṇāvataṅsa,
  50. Karṇābharaṇa, 51. Hinā-Sutra, 52. Janghābharaṇa, 53. Ūrujalā, 54. Pādajalā, 55. Kansutalam, 56. Nuruvalā, 57. Pādagam,
  58. Paṭṭōdam, 59. Pāsalambu, 60. Pāda Mudu, 61. Nupuru, 62. Pādasrunkalā, 63. Pāda Kinkiṇi, 64. Pāda Jaṅghā.
21. Ven. Dhammālaṅkāra of Vijayabā Pirivena: which is said to have been established at Totagamuva during the reign of King Vijayabahu (I) (1051-1106) and reached the climax of its reputation during the time of Ven. Totagamuvē Śrī Rāhula Saṅgharāja (1408-1491). The name Ven. Dhammālaṅkāra is mentioned nowhere in any of the contemporary sources in association with Vijayabā Pirivena.
- Reference: Ven. Gammāddegoda Puññasara thero, *Śrī Rāhula Māhimi*, Sri Printers, 1978, Colombo, p. 11.
22. Five-fold lustre (*pañcamakāra raśmi*): blue, gold, red, black and white. D. T. Gunasekara and M. C. P. Mantriratna, *Sankhyā Nāma Vibhagaya*, 1930, Colombo, p. 23.
23. This complete name was communicated to the writer by Mr. S. N. S. Nilavala on 01st August, 1974.



24. Coomaraswamy, *Mediaeval...*, p. 58.
25. Lawrie, *A Gazetteer of...*, vol. ii, p. 643.
26. Coomaraswamy, *Mediaeval...*, p. 204.
27. Coomaraswamy, *Mediaeval...*, pp. 212-213.
28. Coomaraswamy, *Mediaeval...*, Pp. 212-213.
29. Coomaraswamy, *Mediaeval...*
29. Śaka Era has been divided into three twenty year periods called Brahma Viṅsati, Viṣṇu Viṅsati and Isvara Viṅsati. Certain years of these Viṅsatīs were identified by the ancient chronologists under different names.
  - (a) *Virōdhī* is the third year of Visnu Viṅsati
  - (b) *Svabhānu* is the seventeenth year of Brahma Viṅsati.
  - (c) *Nandanā* is the sixth year of the Visnu Viṅsati.
  - (d) *Parābhava* is the twentieth year of Visnu Viṅsati.
  - (e) *Rudhirōthgārī* is the seventeenth year of Isvara Viṅsati.



## TWENTY-FIVE YEARS RESEARCH ON THE VÄDDĀS - A REVIEW

By  
**Eugene Wikramanayake**

This paper is a review of research on two groups of Vāddās from Uva-Bintanna over the period 1971-1996. The Vāddās represent one of the so called primitive communities of the world who face imminent threat of extinction as a consequence of their contact with the more advanced communities. The existence of Vāddās in Sri Lanka was first recorded in European literature by Knox in 1681<sup>1</sup>. Although two categories of Vāddās, forest and village, had been described in earlier studies, at the end of the 19<sup>th</sup> century there were only village Vāddās living in three geographical habitats Thamankaḍuwa, Uva-Bintānne and Wellassa. The Mahiyangana-Padiyapālālla road passing through Bibile and Maha Oya built in the 1960's separated the Vāddās of Uva Bintenna from those of Wellassa. Within each of these three geographical locations the Vāddās still live in small breeding isolates. The Uva-Bintānna Vāddās of Kandegamvila and Daṁbāna correspond to the village Vādda category having taken to chena cultivation and a more settled way of life than the forest Vādda category. Both of these groups live in close proximity to Sinhala villages, but generally practicing clan effective endogamy. The admixture with the Sinhala when it does occur is greater in the Daṁbāna Vāddās than in those of Kandegamvila since geographically Kandegamvila is more isolated.

In 1958 there was an attempt at colonization of the Uva-Bintānna Vāddās. Houses were built for those at



Kandegamvila. However, the Vāddās of Dambāna led by the Vādda chief Tisāhāmy resisted colonization. In 1980 the Vāddās of Kandegamvila were relocated in Hennānigala South of the Mahaweli System C. As Hennānigala South itself had been completely cleared of forest during development work, the Kandegamvila Vāddās at resettlement were allocated hunting grounds in a forested hill slope several miles away. The Vāddās of Daṁbāna once again resisted relocation and continued to live on at Daṁbāna. Their traditional hunting grounds were declared a National Park in 1982.

The research reviewed in this paper was done mainly during 1971-1973 at Kandegamvila and during 1993-1996 both at Hennānigala South and Daṁbāna. The studies undertaken during 1971- 1973 were done on weekend visits. During the early familiarisation visits both the Vāddās and the Sinhala living in the area were treated for minor ailments and counselled so that the temptation for a Sinhala to pose off as a Vādda was removed. After obtaining their trust and co-operation the Vādda households of Kandegamvila were identified. For each individual the clan name, given name, gender and age were recorded. Pedigrees on the families of the different clans were drawn. Only individuals from Vāddā matings for at least three generations were included in the study. For the first time in research on the Vāddās, females and children were included. Standard anthropometric measurements were taken. Again for the first time weights were taken so that an assessment of nutrition could be made. A comprehensive dental and oral health survey was done in the field. Such studies also had not been carried out on the Vāddās previously. Samples of blood were taken with informed consent for the study of genetic markers.

The studies during the period 1993-1996 were done on one-day visits. The Vāddās of Kandegamvila were traced at



Hennānigala South by their original household numbers. The pedigrees were completed. Anthropometric and weight measurements were repeated. Blood samples were not repeated. Additionally casual blood pressures were recorded. A dental and oral health survey was done in the field as before.

As the Vāddās of Daṁbāna had not been studied during the 1971-1973 period familiarisation visits were used to identify the Vāddā families of the three locations Koṭa Bakina, Vatuyāya and Gurukuṁbura. Koṭa Bakina where Tisāhāmy lived with the families of his sons is located within the boundaries of the National Park. As Koṭa Bakina has been accessed to tourists, there are quite a number of Sinhala masquerading as Vāddās here. In Gurukuṁbura on the other hand the process of acculturation has gone on apace with some of the Vādda children even taking to collecting medicinal herbs. The Vāddās of Vatuyāya are intermediate both in location and in lifestyle. The Vāddās of Daṁbāna are on the whole more heterogeneous than those of Hennānigala South. For purpose of the study for each individual the clan name, given name, gender and age were recorded. Pedigrees of the families of the different clans were drawn. As before only individuals from Vādda matings for at least three generations were included in the study. Anthropometric measurements and weight measurements were taken. A dental and oral health survey was done in the field.

### **The Pedigrees**

The main criticism of the previous studies of the Vāddās is that there was no proper identification especially because of the ambiguity in the definition of a Vādda. It was apparent from the outset that only sure way of avoiding this pitfall was to compile pedigrees. Although it was time consuming and



often extremely trying, three generation pedigrees of the Vāddās of Kandegamvila were drawn during 1971-1973. Individuals entering the study were identified on the pedigrees. In the 1993-1996 studies at Hennānigala South the pedigrees begun in 1971-1973 of the Kandegamvila Vāddās were extended and completed. The pedigrees of the Dambāna Vāddās who had not been studied in 1971-1973 were done in 1993-1996. The pedigrees now reached fourth and fifth generations. In addition, extended pedigrees of Tisāhāmy the chief at Dambāna and of Thāpāl Bandīya the chief at Hennānigala, have been compiled. A monograph of these pedigrees, which could serve as a reference for future research on the Vāddās, is in preparation.

Analysis of the pedigrees revealed that the family size of the Vāddās continue to be large. The process of acculturation as seen in the Sinhala given names of offspring, although rare in the second generation becomes increasingly more common in the third, fourth and fifth generations. Similarly Vādda-Sinhala matings negligible in the first generation and rare in the second generation, become more frequent in the third and fourth generations.

### **Physical Anthropology**

An early significant contribution to the physical anthropology of the Vāddās was made by the Sarasins in 1886<sup>2</sup>. This was followed by the study of Hill in 1941<sup>3</sup>. Both studies were on skeletal remains with no record of *Variges*. Although Marett collected anthropological data on all ethnic groups including the Vāddās from 1937-1939 for the National Ethnological Survey, the data was analysed and published by Stoudt only in 1961<sup>4</sup>. Marett's data includes the *variges* of the Vāddās studied. However, 27% of the sample were of the



Baṇḍāra *varige*. Baṇḍāra *varige* does not appear in lists of clan names of earlier workers. Baṇḍāra is not a clan name of either Kandegamvila or Dambāna Vāddās, nor was the name familiar to them. Wijesekera who was closely associated with the National Ethnological Survey and also was an active member of the Vādda Development Board in the mid 1940's lists Baṇḍāra Varige. Of this Varige he states "the Baṇḍāra clan is unquestionably the most prominent for the chiefs are said to have been selected from among them. All the clans must respect and carry out certain duties towards them. It is also a common belief that the Baṇḍāra groups were superior to the Govigama groups of Kandyans"<sup>5</sup>. Another source claims "Baṇḍāra *varige* was an offshoot of the Monara *varige*, the highest among Vādda clans. The clan was referred to as Kovilvaname as well. The *varige* became extinct since the Galoya Development Scheme". In the studies under review the anthropometric measurements of the Kandegamvila Vāddās differed significantly from those of Hill and Stoudt<sup>6</sup>. However, the anthropometric measurements of the 1993-1996 studies established that the physical anthropology of the Vāddās of Kandegamvila of the 1971-1973 study do not differ significantly from that of the Vāddās of Hennānigala South or Dambāna (unpublished data). Stoudt reports significant differences between the physical anthropology of the Vāddās and the Sinhala. Comparing the anthropometric measurements of the young adult Vādda males of Dambāna with anthropometric measurements of the young adult Vādda males of Dambāna with anthropometric measurements of Sinhala male undergraduates the studies under review confirm that the Vādda physical anthropology is distinct from that of the Sinhala (unpublished data).



## Genetic Affinities with Balangoda Man and the Sinhalas

Deraniyagala 1963 comparing the anthropometric measurements of the skeletal remains of Balangoda Man who inhabited Sri Lanka during the late Paleolithic and Mesolithic periods with those of the Vāddās of Hill's study postulated that the Vāddās may have evolved from Balangoda Man<sup>7</sup>. Kennedy 1965 employing standard bivariate metrical indices also concluded that the Vāddās were closely linked to the Balangoda Man<sup>8</sup>. Deraniyagala 1992 draws attention to the limitations of these studies<sup>9</sup>. In the studies under review genetic affinities between the Vāddās and Sinhalas of Badulla were looked for using 16 polymorphic and 6 monomorphic loci. The genetic divergence time between the two races was estimated at only around 12,000 years<sup>10</sup>. However, the Sinhalas of this study were from Badulla located very close to Vādda country. It could be argued that the Sinhalas of this study already had considerable admixture with the Vāddās. Kshatriya 1955 using 28 loci reported that the Vāddās are genetically distinct from the Sinhalas<sup>11</sup>. Therefore, the relationship if any between Balangoda Man, Vāddās and the Sinhalas remains unsolved.

## Oral and Dental Health

The prevalence of oral malignant lesions has been estimated at 4% in a countrywide survey. However, the absence of pre-malignant or malignant lesions was a significant feature in the survey of 1971-1973. This was in spite of evidence of a similar pattern of betel and tobacco chewing as in the Sinhalas living in surrounding villages. In common with other primitive groups of the world the Vāddās retain functional third molars and have high attrition and abrasion scores. Also as in other primitive groups both attrition



and abrasion appear to be a natural biological process in the Vāddās. The most striking feature of the Vādda dental health is the very low prevalence of dental caries as measured by the DMF (Decayed, Missing, Filled teeth) score<sup>12</sup>. This low prevalence of dental caries was confirmed in the Vāddās of Hennānigala South in the 1993-1996 studies (unpublished data). The prevalence of periodontal disease has been estimated at 8% in a National Dental Survey. Therefore, the Vāddās seem to be quite distinct from the Sinhala in oral and dental health status too.

### **Nutrition**

In population groups the world over, improvement in nutrition has resulted in a secular trend towards increase in total height. In the Sinhala and Sri Lankan Tamils this increase in height has been established comparing measurements taken in the 1930's with those of the 1980's. Over the span of 35 years 1937-1972 no trend towards increase in height was observed in the Uva-Bintenna Vāddās of Kandegamvila. As mentioned earlier the Kandegamvila Vāddās may have been smaller than the Vāddās of studies from skeletal remains or those of the National Ethnological Survey. It is likely that the improvements in the health and educational services and socio economic conditions which have taken place in Sri Lanka since the 1940's and which have resulted in positive, secular changes in the Sinhala and Sri Lankan Tamils have had no impact on the Vāddās.

Since weights were measured in both the 1971-1973 and 1993-1996 studies, the body mass index (BMI) could be calculated from the heights and weights. The BMIs of the Kandegamvila Vāddās was compared with those of the Vāddās of Hennānigala South. Both males and females of all age



groups were compared. It was shown that when BMI was used as criterion of dietary energy adequacy the Vāddās appear to have been better nourished at Kandegamvila than in their new habitat at Hennānigala South<sup>13</sup>.

With the opening up of the irrigation systems after independence the hunter-gatherer life style of the Vāddās became increasingly imperilled. An early attempt was made at colonising the Uva-Bitāna Vāddās at Kandegamvila. However, even in 1971-1973 these Vāddās were practising only very rudimentary agriculture in the form of chena cultivation of maize. Although settled, they continued hunting and gathering food in the easily accessible forest. The excursion into the forest did not last more than a day. After the marketable meat was separated, the quick spoiling viscera was shared by the family. The sale of meat and bees honey enabled them to buy cereals and pulses. At Hennānigala South the relocated Vāddās live under more hygienic conditions. All the preadolescents of the 1993-1996 study would have been born and bred in Hennānigala where more primary health care providers were available than at Kandegamvila. Despite these advantages, the BMI of the preadolescents and adolescents has not increased. The most notable change in their mode of living is in the accessibility of forest for hunting and gathering. As the forest at Hennānigala is at some distance from the homesteads, hunting expeditions last two to three days. The muscle of the hunted animals is sun dried for the market and the viscera eaten by the hunters themselves. Thus the women and children and the elderly receive less animal food than they did at Kandegamvila.

The diseases of affluence such as ischaemic heart disease, hypertension, diabetes and obesity are increasing in prevalence in the Sinhala. However these diseases were



rarely met with in the Vāddās in the health camps carried out during the 1971-1973 and 1993-1996 study periods or in the intervening period 1974-1992 when visits were made at least twice a year.

The Vāddās have not as yet mastered the art of cultivating rice and pulses. Ten years have not been long enough for the transition from a hunter-gatherer life style to settled farming. It seems necessary to take steps to ensure adequate nutrition to these settlers during a prolonged transition period.

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# TENSE MOOD AND ASPECT IN SRI LANKA PORTUGUESE CREOLE

by

Shihan de Silva Jayasuriya

## Introduction

Tense, Mood and Aspect have attracted much interest and attention in linguistics recently. This paper concerns Tense, Mood and Aspect (TMA) in Sri Lanka Portuguese Creole. It contributes to our understanding of TMA semantic universals in general. It compares the TMA systems in 19th and 20th century Sri Lanka Portuguese Creole. In addition, I investigate whether the TMA system of Sri Lanka Portuguese Creole is similar to that of Sinhala, the substratum language (de Silva Jayasuriya, 1999).

Tense, Mood and Aspect are a universal feature in languages but they differ in their role in the grammar and the way that they are expressed. They could be marked morphologically (by inflection on the verb, for example) or syntactically (in a lexical manner, for example, by an adverbial expression). One of the most conspicuous features of Creole languages, is the marking of Tense, Mood and Aspect by preverbal particles. It is, however, not limited to Creoles and is attested in some Pidgins also. The TMA particles in Creole languages display the order Tense-Mood-Aspect-Verb Stem (Bakker et al., 1995). Tense, Mood and Aspect are defined as different categories but it is generally accepted that they are interconnected with each other. They impinge on each other and blur the distinction of the categories. The phenomenon of preverbal TMA markers could be attributed to universals but their number and semantics may be influenced by other factors including other languages represented in the contact situation.





Analytical studies of TMA are important and contribute to our understanding of Creole genesis and substrate influence. TMA has attracted the attention of creolists such as Mufwene (1984a, 1984b, 1990), Maurer (1993,1997) and Winford (1999).

This paper investigates:-

- (a) How Tense, Mood and Aspect is marked in Sri Lanka Portuguese Creole. The choice is from preverbal markers, adverbial elements, modal auxiliaries, serial verb constructions or verb suffixes.
- (b) Whether Sri Lanka Portuguese Creole has a 'grammaticalized' TMA system consisting of three distinct markers - one for Tense, one for Mood and one for Aspect.
- (c) Whether the Tense, Modality and Aspect system in Sri Lanka Portuguese Creole has changed over time.
- (d) Whether the substrate language (the lexical language for all being Portuguese) has influenced the development of the TMA system.
- (e) Whether the TMA markers of Sri Lanka Portuguese Creole conform to Bickerton's prototypical Creole system.

### **The Semantics of Tense, Mood and Aspect**

Comrie (1985:9) defines tense as 'the grammaticalized expression of location in time'. He characterises tense as the relationship between two temporal points. Absolute Tense is defined as the relationship between event time (E) and speech time (S). It can be represented as follows:

Present	:	E simultaneous with S
Past	:	E before S
Future	:	E after S



Relative Tense, on the other hand, is defined as the relationship between event time (E) and reference time (R). It can be represented as follows:

Relative Present	:	E simultaneous with R
Relative Past	:	E before R
Relative Future	:	E after R

In this paper, Tense will be defined as the 'grammaticalized relationship between E and R' because in Creole languages, we are concerned with Relative Tense. Therefore the concept of Tense is different to that of Portuguese, English and French, for example. Relative Tense does not make any suggestions about the situation continuing into the present and /or future.

### **The Prototypical Creole System**

Bickerton (1981:58) claims that the prototypical Creole system expresses tense, modality and aspect by three preverbal markers, which, if they co-occur, do so in the order Tense Modality Aspect. These particles may occur in all possible combinations.

The existence of preverbal TMA markers in most Creoles is interpreted by Bickerton as evidence for the monogenesis of all Creoles. The origin of the TMA system, however, is controversial. Bickerton (1974) defends the universal theory, which claims that Tense Mood and Aspect are biologically encoded in the brain. He (1981) describes the core Creole system, which pertains only to a system of grammaticalized markers of TMA. This provides a framework to analyse TMA markers.

- A) tense particle: [+anterior] = past before past for action verbs and past for stative verbs.



- B) modality particle: [+irrealis] = futures, conditionals
- C) aspect particle: [+non-punctual] = progressive-durative and habitual iterative.
- D) The presence of each particle contrasts with its absences, the stem form in isolation expressing the unmarked term in the above three areas: present with statives and past with non-statives.

Bickerton (1981) formulates ten characteristics for the Creole TMA markers as given below.

- i. The zero form of the verb marks simple past for non-stative verbs and non-past for stative verbs.
- ii. A marker for anterior tense indicates past for stative verbs and past-before-past, or past, for non-stative verbs.
- iii. A marker for irrealis mood indicates 'unreal time' (i.e. future, conditional, subjunctives) for all verbs.
- iv. A marker of non-punctual aspect indicates durative, habitual or iterative aspect and is indifferent to the nonpast-past distinction.
- v. All markers are in preverbal position.
- vi. The markers can be combined, but in an invariant ordering: anterior TENSE, irrealis MOOD, nonpunctual ASPECT
- vii. The meaning of anterior + irrealis is 'an unrealized event in the past'
- viii. The meaning of anterior + irrealis + nonpunctual is 'an unrealized event in the past, of a nonpunctual nature', something like '[if only] X would have gone on doing Y'.
- ix. The meaning of anterior + nonpunctual is 'a durative action or a series of nondurative actions taking place either before some other event under discussion, or during a period of time regarded as definitely closed'.



- x. The meaning of irrealis + nonpunctual is future progressive.

Bickerton states that combined forms may occur in the typical system, although they have disappeared for some languages through decreolisation.

- |  |   |
|--|---|
| (a) + anterior + irrealis                | : c o u n t e r f a c t u a l<br>conditions                   |
| (b) + anterior + non-punctual            | : past before past<br>durative or habitual<br>actions         |
| (c) + irrealis + non-punctual            | : habitual or durative<br>unrealized actions                  |
| (d) + anterior+ irrealis, + non-punctual | : counterfactuals which<br>express duration or<br>habituality |

### The Data

The data is from two distinct (19th and 20th) centuries. The sources are Dalgado (1900), Nevill (1904), Smith (1979,1984) and Goonatilleke (1983). I have added in the Sinhala (S) counterparts, in order to ascertain whether there has been any substratum influence on the Creole TMA markers. The Creole developed initially in contact with Sinhala (in the 16th century) and later came into contact with other languages: Tamil (17th century), Dutch (late 17th century onwards) and English (19th century onwards) (de Silva Jayasuriya, 1999a). Sri Lanka was colonised by three successive European powers: Portuguese (1505-1658), Dutch (1658-1796) and British (1796-1948). The Kandyan kingdom resisted colonisation until 1815 when the British colonised the entire Island. The Portuguese were able to capture the forts of Trincomalee and Batticaloa in the Kandyan Kingdom but could not extend their control. The Dutch only colonised



a fraction of the Maritime Provinces previously held by the Portuguese.

The Creole has survived into the 21st century, mainly in Batticaloa and Trincomalee (Eastern Province) and Puttalam (North Western Province). A few scholars - Dalgado (1900), Smith (1977, 1979, 1984), Thananjayarajasingham & Goonatilleke (1976), Goonatilleke (1983, 1985) and de Silva Jayasuriya (1999a, 1999b) - have researched some of the linguistic characteristics of the Creole.

### (A) TMA in 19th Century Sri Lanka Portuguese Creole

Dalgado states (1900:40) that all the tenses and moods of the regular verbs are formed periphrastically with the infinitive or participle and with the adverbs or auxiliary verbs, without number and person distinction. I have critically examined Dalgado's labels for the TMA markers. Examples both from Dalgado's work and from my published translations of the Nevill manuscript (de Silva Jayasuriya 1995, 1996 1997) are set out below. The Nevill manuscript is in Dutch orthography in places (e.g. *rostoe* for Portuguese *rosto*). The manuscript represents the continuation of an oral tradition. It contains the largest collection of Asian Portuguese Creole folk verse in the world. Dalgado's data, on the other hand, is based on written material. His terminology is that of traditional grammar. The following TMA markers are attested in the 19th century Sri Lanka Portuguese Creole data.

- Já* designates the perfective according to Dalgado (1900); it is tense for action verbs (as in 1a)
- ló* designates the future of the indicative and of the conjunctive according to Dalgado (1900). It is the first syllable of *logo* and indicates modality (as in 1b)
- lodía* designates the conditional and the imperfective of the conjunctive according to Dalgado (1900). It is



composed of *ló* (= *logo*) and *dia*, an abbreviation of *deviá* or *deveria* (see 1c)

*té* designates the present positive of the indicative according to Dalgado (1900).

Dalgado states that it is a corruption of *está* or *stá* > *tá* > *té* (see 1d).

*kawa* not mentioned by Dalgado; completive; occurs with action verbs; from *acabar* 'to finish' (see 1e)

*O* imperative (as in 1f); non-past (present) and past for stative verbs (as in 1g) and action verbs (as in 1h)

Combined Forms:

*ja cawa* past perfective (as in 1i)

An extract from Dalgado (1900), given below serves to illustrate the TMA markers - *ja*, *lo*, *te* in 19th century Sri Lanka Portuguese Creole.

SLPC *Ne o terceiro dia, Elle ja irguí de morte,*  
 S *tunveni dina-ye ohu nāgitta malagiya ättangen*  
*On the third day on he TNS rise from dead*

SLPC *Elle ja subi per céos; e té santá ne mão*  
 S *ohu nāg ga devlove -ta saha vādivī at -e*  
*he TNS ascend TNS to heaven to and ASP sit on hand on*

SLPC *dreito de Deos o Pai todo poderoso, de onde Elle*  
 S *dakunu Deviya Piyā sāmage balavat ē hinda ohu*  
*right of God the Father all mighty from where he*

SLPC *ló vi per julgá todo viventes e mortos.*  
 S *balāvi tīranaya karanna siyalu jīvatun saha malagiyan.*  
*MOD see to judge all alive and dead*



'On the third day he rose from the dead, he ascended to heaven and sitting on the right hand of God, the Father all Mighty, from where he will be able to see in order to judge all alive and dead'.

(1a) *SLPC* *Sie bos ja vira rostoe*  
*S obe här- ev- ot muhune*  
 If you TNS turn TNS if face

'If you turned the face'

(1b) *SLPC* *Vos lo ama othro*  
*S oba pem karāvi venekekuṭa*  
 You MOD love MOD another

'You will love another'

*SLPC* *Lo frecha na vos patho*  
*S vidin nam obē papuve ätulaṭa*  
 MOD shoot MOD into your breast into

'I will shoot into your breast'

(1c) *SLPC* *Lodia fendē, rabenta!*  
*S palanna vevi kaḍanna*  
 MOD crack, MOD break!

'It would have to crack, to break!'

(1d) *SLPC* *Parkei woos te churra*  
*S Äyi oba aṅdanne*  
 Why you ASP cry

'Why are you crying?'



(1e) *SLPC Kawe less tall caarte*  
*S kiyavala- ivarai ē liyuma*  
 Finish read finish such letter

*SLPC Sawe toedoe nowes*  
*S dānagatta okkoma pravurti*  
 knew all news

*SLPC Santa Ree Peppeyn*  
*S vādivunā raja Pepyn*  
 sat King Pepyn

*SLPC Koen teen grandee magewes*  
*S samaga kopamana loku kanagātuwak*  
 With such great sadness

'After he finished reading such a letter, he knew all the news. King Pepyn sat down with such great sadness'.

(1f) *SLPC Dansa menya orro amor*  
*S Natanna magē rattaran pemvati*  
 dance my dear lady

'Dance my dear/beloved/precious lady'

(1g) *SLPC Nona de Colombo, Sava batha bolae(Stative verb)*  
*S Nōna Kolamba dannava hadanna kēk*  
 Lady from Colombo knows make cake

'Colombo Lady knows how to make cake'

*SLPC Sawe toedoe nowes*  
*S dānagatta okkoma pravurti*  
 know all news

'He knew all the news'



(1h) SLPC *Ja -ffoi passeya na manya (Action Verb)*  
 S *gi -yā ävidinna uda -ye*  
 TNS go TNS walk in morning in

SLPC *Na kampos tha floris*  
 S *mal uya -nē*  
 in field of flowers field in

SLPC *Auw buska amor na manya*  
 S *mama hoyanne prēmaya uda -ye*  
 I search love in morning in

SLPC *Kaen granthe amoris*  
 S *samaga loku prēmaya*  
 With great love

'In the morning, I went for a walk, in the field of flowers.  
 In the morning, with great love, I searched for love.'

SLPC *Dossa anoo sou menena sava*  
 S *avurudu dolahe mame gähänu-lamayek dannava*  
 twelve year twelve I girl child know

SLPC *Busca sou amoroo na*  
 S *mama prēmaya hoyanne nähä*  
 search I love search not

'I know that I am a twelve-year-old girl. I do not search  
 for love.'

(1i) SLPC *Depois de ellie*  
 S *ohu*  
 after he

SLPC *Ja cawa andawee*  
 S *gi -hin ivera vunāta passé*  
 TNS COMP go TNS COMP after

'After he had gone'



**(B) TMA in 20th Century Sri Lanka Portuguese Creole**

The data for 20th century Sri Lanka Portuguese Creole is from two distinct geographical locations: Batticaloa (Eastern Province) and Puttalam (North - Western Province). Both varieties are still spoken but by two distinct ethnic groups. The Creole speakers in Batticaloa are *Burghers* (descendants of the Portuguese and Dutch); those in Puttalam are *Kaffirs* (descendants of the Africans brought to the island by the three successive European colonisers). The data for Batticaloa Portuguese is from Smith's published works, which only include a few sentences (1979, 1984). The data for Puttalam Portuguese is from Goonatilleke (1983) and is also limited to a few sentences. However, the data might serve to illustrate if there has been free variation in the Creole. The following TMA markers are attested:

- ja* tense; past for action verbs (as in 2ai from Batticaloa)  
*ja/ya* tense; past for action verbs (as in 2aii from Puttalam)  
*lo* modality; future-irrealis (as in 2bi from Batticaloa and 2bii from Puttalam)  
*t* aspect; present/imperfective (as in 2ci from Batticaloa)  
*ta* aspect; present/imperfective (as in 2cii from Puttalam)  
*O* non-past, imperative (see 2d from Batticaloa)  
*ka* completive (not attested in the data)

Combined forms: *lo-ka* future perfective (as in 2e from Batticaloa)

*ja-ka* past perfective (as in 2f from Batticaloa)

- (2ai) *SLPC* *B sim ja: -k y n ca:m*  
*S Pingana vät -une bima ta*  
 plate TNS fall TNS on floor on

'The plate fell on the floor'



(2aii)	SLPC	Yo (eo)	casa	ya/ja	foy		
	S	Mama	gedara			gi	-yā
		I	house	TNS	go	TNS	

'I went to the house'

The preposition is omitted by the Creole speakers in Puttalam. The above example also illustrates another interesting feature of Sri Lanka Portuguese Creole. *Foy* (<*foi* Portuguese) 'went' is the preterite of the 3rd person singular of the irregular verb *ir* ('to go'). *Ja anda* (<*andar* 'to go'), *ja foy* and *foy* are all attested in the Creole to indicate 'went'. All three forms are attested in the Nevill manuscript, which are lyrics recorded in the 19th century.

(2bi)	SLPC	ung	a:nu	me:	na:	lo-	da:	ski
	S	eka	avurudda-kaṭa	ne		den	ne	
		one	year	EMPH	TAG	MOD	give	MOD
							PREP	

'It seems they will only give (it) for one year'

(2bii)	SLPC	Yo (eo)	markat	anda	fatu	pa	toma	lo	vi
	S	Mama	pola	ta	yanava	ändun	ganna	gēn	-na
		I	market	to	go	clothes	to	take	MOD
								bring	MOD

'I am going to the market and I will bring clothes'

*pa* indicates the infinitive in the Creole.

(2ci)	SLPC	t -	nda:	:res	wi:	fala:	-tu	nda:
	S		yana	koṭa	ev	-ila	kiya	-la:
		ASP	go	time	come	TNS	tell	PFC
							go	

'Come and tell me when you are going'



(2cii) SLPC Yo (eo) aros ta cume  
 S Mama bat kanava  
 I rice ASP eat

'I eat rice'

(2d) SLPC ind prend prend fla: tu ki- t- fla viradu  
 S tavama pādam karanna pādam karanna kiyala kiyanna vāradiy  
 still study study QUOT PFC DESC ASP say wrong

'To say "keep on studying" is wrong.'

Reduplication indicates duration in this instance.

(2e) SLPC Ew lo- ka prend  
 S Mama pādam karala ivara karannam  
 I MOD COMP study COMP MOD

'I will (would) study (and finish)'

(2f) SLPC Ew dineru ja da pesam ja- ka anda  
 S Mama salli dun -na ekkena gih -il -la  
 I money TNS give TN person TNS COMP go COMP TNS

'The person I gave the money to had gone off'

## Inventory of Morphemes

	<u>Tense</u>	<u>Form</u>	<u>Function/Meaning</u>
SLPC 19C		ja	Past Perfective
SLPC 20C		ja/ya	Past Perfective
	<u>Mood</u>	<u>Form</u>	<u>Function/Meaning</u>
SLPC 19C		lo	Future/Irrealis
SLPC 20C		lo	Future/Irrealis
	<u>Aspect</u>	<u>Form</u>	<u>Function/Meaning</u>
SLPC 19C		te	Present/Imperfective
SLPC 20C		t/ta	Present/Imperfective



	<u>Unmarked Form</u>	<u>Function/Meaning</u>
SLPC 19C	0	Imperative/Present/Past
SLPC 20C	0	Imperative/Present/Past
	<u>Combined Form</u>	<u>Function/Meaning</u>
SLPC 19C	ja cawa	Past Perfective
SLPC 20C	ja-ka	Past Perfective/Perfect/Pluperfect
SLPC 20C	lo-ka	Potential Perfective

In Sri Lanka Portuguese Creole, the past is marked by a particle which appears to be derived from the Portuguese adverb *ja* (< 'already'). *Logu/lo* (< *logo* 'soon' Portuguese adjective) has become the future marker in Sri Lanka Portuguese Creole. In Sri Lanka Portuguese Creole, aspect is marked by *té* and *ta*. Their etyma could be either the 3rd person singular of the Portuguese verb *esta* ('to be' - *estar*) or the 3rd person singular of the Portuguese verb *tem* ('to have' - *ter*).

### Etymology of the TMA Particles

<u>Creole</u>	<u>Tense</u>	<u>Mood</u>	<u>Aspect</u>	<u>Mood</u>	<u>Aspect</u>	<u>Mood/Aspect</u>
SLPC (19C)	ja	lo	te	lodía	kawa	ja cawa
	(< ja)	{< lo(go)}	(está/ tem)	(< lo+dia)	(< acabar)	
SLPC (20C)	ja/ya	lo	t		ka	lo-ka ja ka
	(< ja)	{< lo (go)}	(está/tem)		(< acabar)	

In Sri Lanka Portuguese Creole, the tense particle, *já/ya*, is a simple past marker. It is not an anterior marker as in Bickerton's hypothetical prototypical Creole system. *Ló*, the modality particle, occurs with both action verbs and stative verbs and indicates the future/irrealis. *Te/t* the aspect particle indicates the present/imperfective. This is in contrast to Standard Portuguese, which employs verbal inflections to denote Tense, Mood and Aspect. In the Creole, verbal



infections have been lost and the verb has been reduced to a single form. Sinhala employs inflections and auxiliary verbs to indicate Tense, Mood and Aspect. The TMA system in Sinhala is different to that of Sri Lanka Portuguese Creole.

## **Conclusion**

The TMA system of Sri Lanka Portuguese Creole is different to that of Portuguese. It marks Tense, Mood and Aspect syntactically by preverbal free morphemes. These particles follow the order Tense-Mood-Aspect-Verb Stem. It has a past tense marker, a future mood marker and a durative aspect marker. Two combined forms were also attested.

In Sri Lanka Portuguese Creole, no major changes were attested in the TMA systems in two distinct (19th and 20th ) centuries. However, we can only ascertain if the TMA system has changed since its genesis if and when data from the 16th, 17th and 18th centuries become available. It is not possible to ascertain if there is substrate influence on the TMA system of Sri Lanka Portuguese Creole by analysing data alone. However, it is apparent that the grammar of Sinhala is different to that of the Creole.

Sri Lanka Portuguese Creole displays divergences from Bickerton's prototypical Creole system, particularly in the anterior tense marker. This is particularly interesting as the Creoles have an Indo-European super-stratum language, similar to that of Bickerton's prototypical Creole system.

## **Acknowledgement**

I should like to thank Professor Theodora Bynon (Emeritus Professor of Linguistics, School of Oriental and African Studies, University of London) for her critical comments on this paper.



## Abbreviations

0	- absence of TMA marking
ASP	- aspect
COMP	- completive
DESC	- descriptive
EMPH	- emphasis
MOD	- modality
PFC	- perfective
PREP	- preposition
QUOT	- quotative
TAG	- tag question marker
TMA	- tense mood aspect
TNS	- tense (past)

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## NOTES AND QUERIES

### KÄRAPOTTA

by

Vini Vitharana

A query addressed to 'linguists and entomologists and not so much to pure historians' by Tissa Devendra appears on page 72 of the RAS, Journal, NS. Vol. XLIV. He questions whether the 'poor, detested' cockroach has been a stowaway in Portuguese ships of the 16<sup>th</sup> century, because it does not, according to his 'limited knowledge', possess an indigenous name, except *kärapotta* related to *carapota* of the Portuguese-speaking Brazillians.

Holding no pretensions of being any of the experts named above, and in the absence of any responses from such experts so far, may I say that the situation is not exactly so.

The learned correspondent even suspects that the insect was deemed unworthy of a Sinhala name. Such a situation may arise only if it is so miniscule and insignificant that it can be totally ignored; but a cockroach is so ubiquitous and over-bearing in its ways that its appeal to the human being wherever it lives is rather disproportionate to its size. Hence, it just has to have a name even though a whale or an elephant may not!

May I say in passing that the origin of words and expressions in any language is based on the experience of the six-fold senses (eye, ear, nose, tongue, body and mind) of things material and immaterial on the part of the members of a linguistic community. And as a corollary it may be said that the availability in any language of a word or expression suggests the



presence of what it means among, or the experience of what it means by the members of that linguistic community.

Of course, the cockroach has had a Sinhala name, and not just one. The *Mahā Bōdhivaṃsa Gātapadaya* of the eleventh century refers to it as *tailapa*, and the *Sidat Saṅgarāva* of the thirteenth century refers to it as *telbū*.

Both terms means ‘oil drinker’ in general, and are *samāsas* (compounds) of *taila* and *tel* (the Sanskrit and Sinhala terms for ‘oil’) and the participles *pa* (‘to drink’) and *pū* or *bū* (‘had drunk’), respectively.

Strangely, the cockroach is observed to be dead on drinking oil to which it is said to be addicted.

The compounds, therefore, are examples to *anyārtha* or *anarut* (lit. ‘different meaning’) *samāsa*, or ‘relative compound’, because each of them mean something different from what the compounded words singly and severally mean.

The Sanskrit terms are *tailapā* and *tailacaurika* (‘little oil thief’). How poetic for a ‘poor, detested’ creature!

The term *kārapottā* as such is unknown to Sinhala classical literature. Nevertheless, in the *Daham Saraṇa* (twelfth century) there is a term *kārapīyan* occurring in the company of names of other house-hold pests-*mīyan* (mice), *māssan* (flies) and *kihiṃbi-kuhuṃbuvan* (ants of various types).

Here, *kārapīyan* is the oblique form of the possible root *kārapī*, of which *kārapīyā* (*karapi* + *ā*) is the nominative and the oblique singular, and *kārapīyō* (✓ + *ō*) is the nominative plural. This is the only instance where it seems to occur in our classics, and what else may it mean except ‘cockroach’? There is not even a distant phonetically allied term assignable to a living being that can also conform to this short list.



With the favour of that doubt (if ever there is!) inclined towards this creature, we may regard it as a synonym of *tailapā* and *telbū* referred to above. Further, the Sanskrit terms (which are also compounds), i. e., *tailapā* and *tailacaurikā*, can also be used in Sinhala as *tatsamas* ('equivalent forms') quite conveniently. So, the number of words used and usable in Sinhala is relatively considerable for such a lowly creature.

Thus, evidently, the cockroach has been with us, looked down in revulsion though, for the last one thousand years or more - i. e., even for more than three centuries before the Portuguese arrived here. And it has had not just one name, because it has been part and parcel of the experience of our ancestors in a big way!

It is also clear that several West European languages have nearly homophonic terms for the cockroach, all of them stemming, it is said, from the Portuguese *cacalacca*:

Dutch : *kakkerlak* (also used for a 'half-caste' person)

French : *caucrelat* (of which an older form has been *cacalaccos*)

Spanish : *cucaracha* ( of which, likely, a Surinam version is *cakerlakke*)

A late sixteenth century English form appears to be *cacaroach* and, in about a century more, the modern form came to be evident in English writings. The earlier term is, no doubt, a 'corruption' of, or 'an improvement' on (who knows what?) one or more of the continental forms.

I have also heard it said that this creature is referred to in the above manner because it possesses the likeness of a miniature carapace (a covering or shell that, for instance, a tortoise has) at its head. It may be true, but it is not, to any distance, supported by historical evidence.



Nevertheless, it is a tropical creature common to many lands of that geographical belt, and to say that it has reached our shores in Portuguese vessels of sixteenth century may not be realistic in the presence of all the above evidence. It would be more in the nature of things to imagine that the Portuguese vessels on their visits to our shores came to be gradually occupied by these creatures.

This contention, of course, gives an opposite twist to the general opinion accepted at present, but is nevertheless, worth being examined by those that are interested, specially, entomologists.

If it may be so accepted, one may hazard a guess, that the Portuguese took away with them in addition to the creature, which they could have come across in other tropical ports as well, the eleventh century Sinhala term, *kārapiyā*, had it absorbed into their own language, and introduced to other continental tongues also.

Further, on the evidence supplied by Devendra - that the present day Brazillian term for the cockroach is *carapota*, even a different line of argument appears to be relevant.

The three centuries that elapsed between the writing of the *Daham Saraṇa* and the arrival of the Portuguese to Sri Lanka could have caused the term *kārapiyā* ( ✓ + *kārapi*) to turn on to *kārapotta* ( ✓ + *kārapotu*), at least in the vulgar usage (i.e., the common man's speech, which the general linguistic 'laws' may not always be in evidence) of the Western and Southern littoral of Sri Lanka, to last up to the present day when it is evident in Sinhala usage in general.

Could it also be that the pioneering Portuguese preserved this term in their native land for their successors to take it over to the New World where it has managed to remain up to now?



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## MONTHLY LECTURE SERIES 2000/2001

### 2000

- |          |                                  |  |
|----------|----------------------------------|--|
| April 25 | Kalasuri Wilfred<br>Gunasekara   | Local Government in Early Ceylon<br>with Special Reference to the<br>Headman System  |
| May 29   | Dr. Sinharaja Tammita<br>Delgoda | Art in Ivory Carvings of Ridi<br>Vihare  |
| June 26  | Dr. Michael Roberts              | The Power and Visual Modes of<br>Communication in Sinhala Culture  |
| July 31  | Lt. Com. S. Devendra             | <i>Pāruve Gamana</i> (The <i>Pāruva</i> in<br>the Water and History)   |
| Aug 28   | Mr. Frederick Medis              | A Survey of the Origin of British<br>Banking Institutions in the 19th<br>Century with Special Reference to<br>the Cur rency Note Issue of the<br>Country |
| Sept 25  | Dr. Raja de Silva                | Sigiriya not Kasyapa's Palace and<br>Pleasure Garden but a Buddhist<br>Monastery   |
| Oct 30   | Dr. H. A. Gunatilaka             | Sea Level Changes as a Historical<br>Horizon   |
| Nov 27   | Dr. Hema Goonatilake             | New Evidence on Sri Lanka - Laos<br>Historical Relations   |
| Dec 26   | Mr. M. K. D. Wijeratne           | During the Dark Period of the<br>Kandyan Kingdom the Historical<br>Evolution of Medamahanuwara<br>and Kāvulgama  |

### 2001

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|---------|-------------------------|---|
| Janu 29 | Prof. M. W. Thenabandu  | Soil Problems as a Cause for<br>Shifting Human Settlements in the<br>Past     |
| Feb 26  | Mr. Kapila Wimaladharma | Family Genealogies in a Study of<br>Kandyan Society and Politics<br>1594-1815 |



1894-1895	Mr. K. V. Venkataswami	Family Genealogy is a Study of Rashtriya Society and Politics
1895-1896	Prof. M. W. T. ...	201 Problems as a Cause for Selling Indian ...
1896-1897	Mr. M. K. T. ...	During the Last ... of the Rashtriya ... the Historical Evolution of ...
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**ROYAL ASIATIC SOCIETY OF SRI LANKA**  
**Minutes of the 155<sup>th</sup> AGM (157<sup>th</sup> year) of the**  
**Royal Asiatic Society of Sri Lanka**

1. **Date and Time** : 30<sup>th</sup> March 2002 at 3.00 p.m.
2. **Venue** : Auditorium, Mahaweli Centre  
96, Ananda Coomaraswamy Mawatha  
Colombo 07.
3. **Present:** Dr. S. G. Samarasinghe(Chairman), Prof. M. B. Ariyapala, Dr. K. T. W. Sumanasuriya, Mr. R. C. de S. Manukulasooriya, Dr. H. N. S. Karunatilake, Mr. A. Denis N. Fernando, Mr. Nimal Sarathchandra, Kalasuri Wilfred M. Gunasekera, Mrs. Ishvari Corea, Mr. M. G. Samaraweera, Mr. Frederick Medis, Dr. H. S. S. Nissanka, Mr. L. K. Karunaratne, Mr. D. P. W. Karunatileke, Dr. K. Arunasiri, Mr. J. A. Perera, Lt. Cdr. S. Devendra, Mr. H. L. W. Dissanayake, Dr. G. S. B. Senanayake, Mr. N. Y. Casie Chetty, Mr. T. B. Weerakone, Mr. Sydney C. Perera, Mr. C. Wellappily, Mr. H. S. Coperahewa, Mr. P. Nagasinghe, Mr. R. G. G. O. Gunasekera, Mr. A. P. S. Galapata, Mr. K. P. Yasapala, Prof. W. G. Balagalla, Dr. R. L. Jayakody, Prof. Rohini Paronavitana, Ms. Nirosha Paronavitana, Mr. Methsiri Cooray, Mr. D. G. P. Seneviratne, Prof. Kapila Abeyawansa, Mr. L. Sugunadasa, Mr. A. Adikari, Prof. R. P. T. Jayawardene, Mrs. C. B. Weerasinghe, Prof. Kusuma Karunaratne, Fr. X. N. F. Kurukulasuriya, Dr. K. D. Paronavitana, Mr. Hemantha Situge, Mr. Asiff Hussein, Mr. S. J. Munasinghe, Mr. B. L. Perera, Mr. G. D. Abeyaratne, Mr. Tissa Devendra, Mr. L. P. Mendis, Prof. Vini Vitharana and Mr. Das Miriyagalla, R. Wijedasa(Jt. Secretaries).
4. **Excuses:** Dr. C. G. Uragoda, Rev. Robert Luckhart, Rev. Fr. M. Quere, Mr. Ananda Chittambalam, Mr. H. D. J. Gunawardene, Mrs. Kamalika S. Pieris and Mrs. G. K. Mohammed.
5. **Meeting:** The meeting was called to order by the President Dr. S. G. Samarasinghe with 44 members present.
6. **Notice of the Annual General Meeting:** The President, called on the Jt. Secretary Mr. Das Miriyagalla to read the notice convening the meeting, who duly read it.



7. **Condolences:** Mr. Das Miriyagalla, Hony. Jt. Secretary proposed a vote of condolence on the deaths of the following members as per information received.

Mr. Siripala Thilakasena

Mr. Percy Colin Thome

Mr. H. A. Manikku

Mr. R. L. Jayasuriya

Mr. M. J. Perera

Mr. N. U. Jayawardene

Mr. M. Ackiel Mohamed

8. **Welcome address**

The President Dr. S. G. Samarasinghe welcomed the members present at the AGM of the 157<sup>th</sup> year of the Society. He said the main activities handled by the Society were covered in the annual report, which has been printed and distributed.

The Library Committee completed the stock taking of books. The vision of the Society was to keep abreast with the changes in the world taking into consideration the technological advancements. It is the intention of the Research Committee to go further into the cultural aspects. He quoted from the minutes of the meeting held with the Hon. Minister at the Mahaweli Authority

Fr. Kurukulasuriya inquired about the money, which was due as a donation from Mrs. Edith Fernando and about the modernizing of the Annual Report. The President explained that even though the Society communicated with Mrs. Fernando, the money could not be collected.

9. **Annual Report of the Council 2001/2002**

The Annual Report for the year 2001/2002 was tabled. Dr. H. N. S. Karunatilake stated that he was not invited for any of the Council meetings even though his name appears under the Past Presidents. He said that the Council should not lay down rules that are not consistent with the Constitution.

The President said that Dr. H. N. S. Karunatilake was President for only one year and the proposed Constitution clarifies the



relevant procedure. Mr. A. Denis N. Fernando said that both Dr. H. N. S. Karunatilake and Mr. G. P. S. H. de Silva were left out on the same reason. But Dr. H. N. S. Karunatilake said that it was an act of discrimination and that there was prejudice among the Committee members.

Mr. D. G. P. Seneviratne said that the new Constitution was not properly done. Therefore he left the Committee which drafted the Constitution.

#### **10. Audited Accounts for the year 2001**

The Treasurer Dr. K. Arunasiri presented the Audited Accounts for the year 2001.

- 11.** Mr. A. Denis N. Fernando said that the books in the Library have a very high value and a valuation of books has to be done. Rev. Fr. Kurukulasuriya also said that a valuation of books should be done.

#### **12. Appointment of Auditors**

Kalasuri Wilfred M. Gunasekera proposed that M/s Wcikramasingha, Dayananda & Co., be appointed as the auditors for the next year. Mr. Hemantha Situge seconded and the resolution was unanimously accepted.

#### **13. Awarding of the RAS Medal to Mr. R.C. de S. Manukulasuriya**

Mr. T. B. Weerakone made the citation on Mr. Manukulasooriya the winner of the RAS medal. The details of services rendered to the RAS by Mr. Manukulasooriya were stated by Mr. Weerakone after which the Medal was presented to the winner by the President Dr. S.G. Samarasinghe.

- 14.** The President stated that a few days after the last AGM, one of the Jt. Secretaries elected at the AGM, Wing Cdr. Rajah M. Wickremasinghe resigned due to ill health. The Council was informed accordingly by a Council Paper and the vacancy was filled by electing Mr. Das Miriyagalla as a Joint Secretary. He also mentioned the need for larger percentage of younger members in the Society.

- 15.** The minutes of the 154<sup>th</sup> meeting of the RASSL were confirmed on a motion proposed by Rev. Fr. Kurukulasuriya and seconded by Mr. L. K. Karunaratne.



## **16. Matters Arising out of the Minutes**

Mr. Methsiri Cooray said that the appointment by the Council of Mr. Das Miriyagalla as a Jt. Secretary should have been in the agenda and hence it was not in order.

Several members including Prof. M. B. Ariyapala, Mr. A. Denis N. Fernando and Mr. Hemantha Situge stated that the appointment was entirely in accordance with the Constitution and the procedure followed was in order. The house endorsed as correct the procedure followed in the appointment of Mr. Miriyagalla as a Jt. Secretary.

## **17. Draft Constitution**

The President requested the Chairman of the Committee, which prepared the new draft Constitution, Lt. Cdr. S. Devendra to present the draft Constitution. At this stage Prof. M. B. Ariyapala objected to the presentation and proposed that the new Constitution should be rejected in full. Dr. H. N. S. Karunatilake seconded the proposal. Mr. A. Denis N. Fernando objected to this resolution. But M/s Methsiri Cooray and Sydney Perera said that no new Constitution could be considered.

Lt. Cdr. Devendra presented the new draft Constitution and read out the report of the Committee on the New Constitution of which he was the Chairman. He said that the proposal was that of the Council and not of the Committee.

At this stage Mr. Olcott Gunasekera asked for clarifications on the reasons for presenting a totally new Constitution. When the President gave the proceedings of the last AGM as the basis, Mr. Gunasekera said that the reasons were not acceptable.

Thereafter a resolution proposed and seconded by Prof. M. B. Ariyapala and Dr. H. N. S. Karunatilake respectively, to the effect that the new Constitution should be rejected in full was put to a vote. This resolution was passed with 22 members voting for it and 4 voting against.

## **18. Board of Trustees**

Prof. M. B. Ariyapala said that he was summoned to a meeting of the Board of Trustees after the lapse of about 15 years and he did not attend it. Mr. A. Denis N. Fernando spoke about the land given to the RASSL and said that RASSL has a claim for the land, which the Board of Trustees has to handle.



At this stage, Rev. Fr. Kurukulasuriya said that the AGM should not be used for matters that could be resolved at the Council.

- 19. Resolution 1:** The resolution to the effect that the lending section of the Library should be re-opened as soon as possible was proposed by Mr. R. C. de S. Manukulasooriya and seconded by Mr. Hemantha Situge.

Lt. Cdr. S. Devendra said that since many books were lost from the Library re-opening the lending section is not feasible at this stage. He also said that a specialist Librarian at a higher salary is needed. Mr. Sydney Perera said that all procedures should be strictly followed and the culprits brought to book. The President and Mr. D. G. P. Seneviratne spoke in favour of commencing the lending of books. It was agreed that a list of Reference Books be separated by a Committee and lending of books be commenced soon.

The Resolution was passed.

- 20. Resolution 2:** The resolution stating that the RASSL should have General Meetings every four months was proposed and seconded by M/s A. P. S. Galapata and K. P. Yasapala. The resolution was put to the vote and was passed with 12 members voting for and 2 members voting against.

**21. Vote of Thanks**

Mr. Das Miriyagalla, Joint Secretary proposed the Vote of thanks. He said that the speed at which changes take place in the world is becoming more rapid and we in the Society should be alert to the changing needs of the time. Within our main objectives, the emphasis on different activities could get adjusted to suit such needs. More and more young members are needed. The Research Committee has an important role in this regard. He thanked all those who contributed to the work of the Society during the year including state institutions, office bearers, members and the staff.

**R. Wijedasa**  
**Das Miriyagalla**  
*Hony. Jt. Secretaries*

**Dr. S. G. Samarasinghe**  
*President*

11. 07. 2002



At this stage, the Board of Directors should be advised that the proposed resolution is subject to the approval of the shareholders.

The Board of Directors is requested to consider the proposed resolution and to advise the Chairman of the Board of its decision.

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## ROYAL ASIATIC SOCIETY OF SRI LANKA

The ANNUAL GENERAL MEETING of the 156<sup>th</sup> year of the Royal Asiatic Society of Sri Lanka, will be held on Saturday, 31 March, 2001 at 3.00 p.m. at the Auditorium of the Mahaweli Centre, 96 Ananda Coomaraswamy Mawatha, Colombo 07.

### AGENDA

1. Notice of the Meeting
2. Welcome Address by the President of the RASSL
3. Condolences
4. Excuses
5. Confirmation of the Minutes of the AGM of the 155<sup>th</sup> year
6. Business Arising out of the Minutes
7. Annual Report of the Council 2000/2001
8. Audited Statement of Accounts 2000
9. Resolutions
10. Election of Chairman, *Pro-tem*
11. Election of President

Name of Candidate	Proposed by	Seconded by
1. Dr. H. N. S. Karunatilake	Dr. K. D. Paranavitana	Prof. M. B. Ariyapala
2. Dr. S. G. Samarasinghe	Mr. W. L. P. de Mel	Mr. G. P. S. H de Silva

12. President takes the chair
13. (A) Election of Office Bearers  
Nominations Received

#### Vice Presidents (2)

Name of Candidate	Proposed by	Seconded by
1. Dr. K.D. Paranavitana	Dr. H. N. S. Karunatilake	Dr. K. Arunasiri
2. Prof. N.A. Jayawickrema	Dr. K. D. Paranavitana	Mr. Frederick Medis

#### Hony. Jt. Secretaries (2)

Name of Candidate	Proposed by	Seconded by
1. Mr. Methsiri Cooray	Dr. K. Arunasiri	Prof.N.A. Jayawickrema
2. Mr. R. Wijedasa	Dr. K. Arunasiri	Prof.N.A. Jayawickrema
3. Wg.Cdr. Rajah M. Wickremesinha	Mr. Ashley de Vos	Mr. L. K. Karunaratna



**Hony. Treasurer (1)****Name of Candidate**

1. Dr. K. Arunasiri

**Proposed by**

Mr. Methsiri Cooray

**Seconded by**

Dr. H. N. S. Karunatilake

**Hony. Librarian (1)****Name of Candidate**

1. Mrs. Ishvari Corea

**Proposed by**

Dr. H. N. S. Karunatilake

**Seconded by**

Dr. K. D. Paranavitana

**Hony. Editor (1)****Name of Candidate**

1. Prof. T. W. Wikramanayake

**Proposed by**

Dr. K. D. Paranavitana

**Seconded by**

Prof. N. A. Jayawickrema

2. Mr. D. G. P. Seneviratne

Mr. A. Denis N. Fernando

Mr. D. G. B. de Silva

**(B) Election of Council Members**

(a) Candidates who have been members for more than 3 years from the date of enrolment (12).

**Name of Candidate**

1. Mr. Sydney C. Perera

**Proposed by**

Prof. N. A. Jayawickrema

**Seconded by**

Mr. V. R. de Silva

2. Dr. G. S. B. Senanayake

Lt. Cdr. S. Devendra

Dr. C. G. Uragoda

3. Mr. P. Miriyagalla

Mr. W. L. P. de Mel

Mr. R. Wijedasa

4. K/S Wilfred M. Gunasekera

Prof. C. Wickremagama

Dr. K. T. W. Sumanasuriya

5. Mr. Frederick Medis

Prof. T. W. Wickremanayake

Dr. K. D. Paranavitana

6. Mr. Asiff Husein

Mr. D. G. B. de Silva

Mr. D. G. P. Seneviratne

7. Dr. K. Arunasiri

Prof. T. W. Wickremanayake

Mr. A. Denis N. Fernando

8. Mr. Ashley de Vos

Mr. Denis N. Fernando

Wg. Cdr. Rajah M. Wickremesinhe

9. Mr. Desmond Fernando

Mr. Methsiri Cooray

Dr. K. Arunasiri

10. Mr. N. Y. Casie Chetty

Mr. Ashley de Vos

Mr. Asiff Husein

11. Prof. Mendis Rohanadeera

Mr. Sam S Wijesinha

Dr. S. G. Samarasinghe

12. Mr. Sam S Wijesinha

Mr. N. Y. Casie Chetty

Lt. Cdr. S. Devendra

13. Mr. Methsiri Cooray

Prof. N. A. Jayawickrama

Prof. T. W. Wikramanayake

(b) Candidates who have been members for less than three years from the date of enrolment (2)

1. Mr. Kamalika S. Pieris

Dr. H. N. S. Karunatilake

Mrs. Ishvari Corea

2. Mr. A. P. S. Galapata

Dr. K. T. W. Sumanasuriya

K/S Wilfred Gunasekera

3. Prof. Kapila Abhayawansa

Prof. M. B. Ariyapala

Dr. K. D. Paranavitana

4. Mr. R. Wijedasa

Dr. K. D. Paranavitana

Prof. N. A. Jayawickrema

14. Election of Auditor

15. Vote of Thanks

16. Tea

**Dr. K. D. Paranavitana****Methsiri Cooray***Hony. Jt. Secretaries*

2001.02.06



**ANNUAL REPORT OF THE COUNCIL**  
**2000/2001**  
**156TH YEAR**

**RESUMÉ**

1. **Period:** The Report on activities presented here, covers the period April 2000 - March 2001. The audited financial statement covers the Calendar Year 2000.
2. **Council Meetings:** During the period under review 12 Ordinary Meetings and 01 Special Meeting were held.
3. **Public Lectures:** Eleven public lectures were held under the Monthly Lectures Series Programme.
4. **Membership:** Eleven new Members were enrolled.
6. **Journal:** Volume Numbers XLIII was printed and published.

**MEETINGS AND MEMBERSHIP**

**Council Meetings**

Twelve Council Meetings and One Special Council Meeting were held during the period. Attendance of members is shown below.

<b>Office Bearers</b>	<b>Present</b>	
Dr. H. N. S. Karunatilake	(President)	12
Dr. S. G. Samarasinghe	(Vice President)	7
Mr. Sam S. Wijesinha	(Vice President)	9
Dr. K. D. Paranavitana	(Hony. Jt. Secretary)	10
Mr. Methsiri Cooray	(Hony. Jt. Secretary)	9
Dr. K. Arunasiri	(Hony. Treasurer)	11
Prof. T. W. Wikramanayake	(Hony. Editor)	6
Mrs. Ishvari Corea	(Hony. Librarian)	9
 <b>Past Presidents</b>		
Prof. M. B. Ariyapala		4
Dr. C. G. Uragoda		8
Dr. K. T. W. Sumanasuriya		6
Mr. A. Denis N. Fernando		5
Mr. R. C. de S. Manukulasooriya		0



**Council Members**

Prof. N. A. Jayawickrema	11
Lt. Com. S. Devendra	12
Mr. Desmond Fernando P. C.	3
Kalasuri Wilfred M. Gunasekera	6
Mr. Asley de Vos	8
Mr. N. Y. Casie Chetty	8
Mr. Frederick Medis	11
Mr. S. J. D. de S. Wijeratne	2
Wg. Cdr. Rajah M. Wickremesinhe	8
Dr. G. S. B. Senanayake	8
Mrs. Kamalika S. Pieris	11
Prof. Mrs. Kusuma E. Karunaratne -from August, 2000	6
Mr. Gomin K. Dayasiri	do 2

**Membership**

During the period under review 02 Resident Ordinary Members, 08 Resident Life Members and 01 Non-Resident Life Members were enrolled and 04 members were transferred from Ordinary to Life Membership.

**Condolences**

It is with deep regret that we report the death of the following members of the Society during the period under review.

1. Mr. N. Sri Cumarasinghe (L/45)
2. Mr. P. Weerasinghe (L/328)
3. Dr. Anton Atapattu (O/307)
4. Purāvidyā Cakravarthi Douglas D. Ranasinghe (L/177)

**A) New Members****Ordinary/Resident**

- 322 Mr. S. G. K. de Silva, BA (Peradeniya)  
333 Mr. Neil Dias, Attorney at Law

**Life/Resident**

- 606 Mr. B. S. de Silva, BA Hons. (Cey)  
607 Ms. Sharmila Aboosally, BA San Angelo Uni., U.S.A. (Media)  
608 Mr. H. Takaura, BSc  
609 Mr. S. P. A. Cooray, LLB (Cey)  
610 Prof. Ratna Wijetunge, PhD  
611 Dr. P. G. Punchihewa, BA Hons. (Cey) Ph.d (Sri Jayewardenapura)  
612 Dr. C. M. Fernando, MB Ch. B (Bristol)  
613 Mr. Jinadasa Hewage, BA



**Life/Non-Resident**

331 Mr. A. L. Strathern, BA (Oxon), MA (Lond)

**B) Conversion from Ordinary to Resident Life on payment**

601 Mr. Mahinda de Lanerolle

602 Mr. P. P. W. Perera

603 Dr. Raja H. De Silva

605 Mr. B. A. Hulangamuwa

**(C) Written off from Membership**

The Council on 31 July, 2000 decided to delete the following names from the membership roll under Sec. 19 of the Constitution of the RASSL.

1. Rev. Fr. Anthony Fernandopulle
2. Mr. P. A. Mittapala
3. Mr. J. P. Pathirana
4. Mr. B. Tarcisious

As at February, 2001, the Society had 508 members on the roll, consisting of the Patron, 02 Honorary Members, 420 Resident Life Members, 71 Resident Ordinary Members and 14 Institutional Members.

### **REPORT OF THE FINANCE AND ADMINISTRATION COMMITTEE : 2000/2001**

During the period under review 11 meetings of the Finance and Administration Committee were held. It comprised the following members, and their attendance is given below.

**Attendance****April 2000-February 2001**

Dr. H. N. S. Karunatilake (Chairman)	11
Prof. M. B. Ariyapala	2
Mr. Desmond Fernando	0
Mr. Justice S. J. D. de S. Wijeratne	1
Wg. Cdr. R. M. Wickremesinhe	6
Dr. K. Arunasiri	19
Mr. Methsiri Cooray	10

**Mr. Methsiri Cooray**  
*Hony. Jt. Secretary*



## REPORT OF THE PUBLICATIONS COMMITTEE

Ten meetings have been held during the period under review. The attendance at the meetings is given below. Dr. H. N. S. Karunatilake relinquished the position of Chairman on his being elected President of the Society and Mr. Sam S. Wijesinha took his place in June.

### Present

Dr. H. N. S. Karunatilake	2
Mr. Sam S. Wijesinha	3
Prof. N. A. Jayawickrema	3
Dr. C. G. Uragoda	5
Lt. Com. S. Devendra	7
Mr. Ashley de Vos	3
Dr. G. S. B. Senanayake	8
Dr. K. Aninasiri	4
Prof. T. W. Wikramanayake	8

Volume XLIII of the Journal was printed in March and dispatched to members in April, 2000. Volume XLIV is presently with the printer and should be available in March 2001.

It is hoped to publish Volume XLV, 2000, before the end of 2001. Publication of the Journal on time is hampered by a lack of papers. Members of the Society are requested to send articles for publication and also to stimulate their friends to do so.

There has been a change of printer. Ms. Sridevi Printers Ltd, who had printed the Journal for several years refused to send a quotation for printing Volume XLIV. Ananda Press, whose quotation for Volume XLIII had been slightly lower than that from Ms. Sridevi Printers Ltd, has been entrusted with the printing of Volume XLIV.

**Professor T. W. Wikramanayake**  
*Honorary Editor and Secretary of the  
Publications Committee*

## REPORT OF THE LIBRARY COMMITTEE 2000/2001

The Library Committee comprised the following members and 10 meetings were held during the period under review.



**Attendance****April 2000 - January 2001**

Dr. S. G. Samarasinghe (Chairman)	6
Kalasuri Wilfred M. Gunasekara	2
Mr. N. Y. Casie Chetty	1
Mr. Frederick Medis	9
Dr. K. D. Paronavitana	8
Mrs. Ishvari Corea (Hony. Librarian/Convener)	9

The utilization of the library facilities of the RASSL during the year was as follows:

Number of visits by members and others to the library	395
Number of books received as donations	86
Number of periodicals received as donations	81
Number of books purchased	07
Number of books repaired by the binder	295

Rs. 11,190.00 were spent on the purchase of books and periodicals.

The Library Committee gratefully records the receipt of donation of 86 books and 81 periodicals from different persons and institutions during the year under review.

The National Library and Documentation Services Board donated Rs 39,000 on 15 May, 2000 towards meeting a part of the expenditure of purchasing a computer which was purchased for Rs. 85,740.00. The Council is very grateful to the Chairman and Director General for all the assistance given to the Society during this year.

Lending of books was stopped by the Council with effect from 28 February, 2000, as the Library consists mostly of very rare books. This collection is used fairly extensively for research purposes.

A comprehensive stock taking commenced on 28 April, 2000 as no stock taking has been done during the recent past.

Miss R. K. M. T. Indrani, Assistant Librarian, left the service of the RASSL Library with effect from 27 September 2000 Mr Chandralal Siriwardena was appointed in her place with effect from 08 October 2000. The Hony. Librarian wishes to thank the Chairman and Council Members for their co-operation during the year under review. She also wishes to



thank very warmly the assistance rendered by the members of the Library Committee at all times, and the assistance given by Mr. B. E. Wijesuriya, Mr. Chandralal Siriwardena and Miss S.T. Weeraratne together with other members of the staff.

**Ishvari Corea**  
*Hony. Librarian*

### **REPORT OF THE HONY. TREASURER - YEAR 2000**

We wish to thank the Hon. Minister of Cultural and Religious Affairs for the annual grant of Rs. 600,000.00 and M/s Aitken Spence, Ltd. for the annual contribution of Rs 7,500.00.

With other receipts from sale of journals, annual subscriptions, enrolment fees, life membership fees, interest income etc., the total receipts amounted to Rs. 962,400.25.

Expenditure wise, the highest single item was the salary bill amounting to Rs. 306,453.20 for six employees. A sum of Rs. 679,700.00 has been invested in Fixed Deposits. For details please refer to the audited statement of accounts.

Hony. Treasurer wishes to thank the President, Jt. Secretaries, members of the Finance and Administration Committee and Mr. B. E. Wijesuriya, Administrative Secretary for their co-operation in carrying out my duties as the Hony. Treasurer.

**Dr. K. Arunasiri**  
*Hony. Treasurer*

### **REPORT OF THE HISTORY OF SRI LANKA COMMITTEE**

The RAS "History of Sri Lanka" Committee held ten meetings during the year under review. The Committee was established in 1999 on a decision taken by the Council to provide a multi volume 'History of Sri Lanka' containing a detailed, chronological account of the history of Sri Lanka, from its pre-history onwards. The following broad outline was identified by the History of Sri Lanka Committee during the year under review.



It was to include all available micro-research. A bibliography of important historical writings and documents will be included as an appendix. It would be a long term project of the RAS. The work will be issued in a series of fascicles as a set of numbered monographs.

The Committee intends to obtain the necessary funds from the following institutions, President's Fund, Ministry of Cultural Affairs, National Science Foundation and private companies.

Dr. Lorna Dewaraja was invited to function as Editor-in-Chief. She is now participating in the work of the Committee. The Committee decided to obtain the assistance of the Sri Lanka Historical Association. The President and Secretary of the Sri Lanka Historical Association, attended a meeting on invitation and expressed interest in the project.

**Kamalika S. Pieris**  
*Convener*

### SUB.COMMITTEE ON THE TRANSLATION OF PALI COMMENTARIES INTO SINHALA (TPCS)

The TPCS comprised the following members and regular meetings were held during the period under review.

- |                              |   |           |
|------------------------------|---|-----------|
| 1. Prof. M. B. Ariyapala     | - | Chairman  |
| 2. Dr. S. G. Samarasinghe    | - | Secretary |
| 3. Dr. K. D. Paranavitana    | - | Treasurer |
| 4. Prof. N. A. Jayawickrama  |   |           |
| 5. Prof. Y. Karunadasa       |   |           |
| 6. Dr. K. T. W. Sumanasuriya |   |           |
| 7. Dr. G. S. B. Senanayaka   |   |           |
| 8. Prof. Kapila Abhayawansa  |   |           |
| 9. Dr.A.Adikari              |   |           |

The following Sinhala translations have been published up to now.

- |    |   |      |
|----|---|------|
| 1. | <i>Kaṅkhāvitarāṇi</i><br>Translated by Prof. Kapila Abhayawansa                     | 1998 |
| 2. | <i>Dhammapadaṭṭhakathā</i><br>Translated by Ven. Dr. Welmitiyawe Sri Dhammarakkhita | 1999 |



3. *Therīgāthā* 1999  
Translated by Dr. G. S. B. Senanayaka

The translations of the following two Aṭṭhakathās have been completed and are due for publication.

1. *Anguttarā Nikāya Part 1* 2000  
Translated by Prof. Kapila Abhyawansa
2. *Visuddhimagga Part 1* 2000  
Translated by Mr. H. W. Dissanayaka

*Samanthapāsādikā* comprising of

- i. *Pārājikā Pāḷi*
- ii. *Pācittiya Pāḷi*
- iii. *Mahāvagga Pāḷi*
- iv. *Cullavagga Pāḷi*
- v. *Parivāra Pāḷi*

The first copies of the *Kaṅkhāvitarani*, *Dhammapadaṭṭhakathā* and *Therīgāthā* were ceremonially presented to the Most Ven. Mahanayaka of the Asgiriya Chapter Udugama Buddharakkhita Thera, on 26th August, 2000 at a simple ceremony held at the Mahaveli Kendra Auditorium. Copies of the publications were also presented to all the other Mahanayaka Theras, Most Ven. Rambukwelle Vipassi Mahanayaka Thera of Malwatta Siyam Nikaya, Most Ven. Madihe Pannaseeha Mahanayaka Thera of the Amarapura Nikaya, Most Ven. Ambanwelle Pannasekara Anunayaka Thera of the Malwatta Chapter, Most Ven. Maditiyawela Vijitasena, Anunayaka Thera of the Rammana Nikaya and Most Ven. Sumangala Thera of Kalyaniwansa Mahanikaya.

Prof. M. B. Ariyapala, Chairman of TPCS Committee addressing the gathering explained as to how this project was commenced with the assistance of the Buddha Sasana Ministry and thanked Hon. Lakshman Jayakody, Minister of Cultural Affairs. He further added that the Hon. Minister will provide funding in instalments for the publication of the other Aṭṭhakathās.

**Dr. S. G. Samarasinghe**  
Secretary - TPCS



## REPORT OF THE COMMITTEE ON EXHIBITION OF THE SINHALA SCRIPT

This Committee was established in 1998 with a view to organizing an exhibition on the development of the Sinhala script as shown on inscriptions from the 3<sup>rd</sup> century B. C. onwards.

A Committee, consisting of volunteers who had responded to an invitation by the then President of the RASSL, Mr. G. P. S. H. de Silva, was set up to implement the project.

The Committee had held its meetings regularly since its inception, under Chairmanship of Mr. G. P. S.H.de Silva until his resignation from the post of President of the RAS in February, 2000 and since then, under that of Dr. (Mrs.) Malini Dias, Director of Epigraphy and Numismatics in the Dept. of Archaeology.

The members of the Committee were:

Dr. (Mrs.) Malini Dias (Chairperson)

Mr. L. K. Karunaratne

Mr. Lakshman de Mel

Mr. Das Miriyagalla

Mr. R. Wijedasaa

Dr. (Mrs.) Lorna Dewaraja

Lt. Com. S. Devendra

Mr. Ashley de Vos

Mr. Hemasiri Premawardhana

During the year under review ten meetings have been held.

On a decision made by the Committee to make the Exhibition more purposeful, its scope has been expanded to include the development of the script upto the present. In addition, the ancient scripts of the world which preceded the inscriptions in Sri Lanka will be summarized and graphically shown in the exhibition panels.

The three main components of the Exhibition will be:

1. Fifty (50) panels depicting the development of the Sinhala script from the 3<sup>rd</sup> century B. C. to the present day, with pictorial illustrations of the subject matter where relevant, necessary and possible;
2. A catalogue listing the panels and their subject matter; and



3. A brochure consisting of short but comprehensive articles on the material exhibited, and other relevant subjects.

Drafts of 30 panels prepared by Dr. (Mrs.) Malini Dias and Mr. L. K. Karunaratne, have been approved by the Committee; the balance 20 will be tabled for approval at the next meeting of the Committee to be held on 15 February, 2001.

A catalogue will be prepared after all the panels have been approved.

Write-ups for the catalogue and the brochure have been completed, and are in the process of being edited in accordance with the guidelines agreed upon by the Committee.

The Committee has made a request in writing to the RAS Council to sponsor the printing of the catalogue and the brochure, and a response is being awaited.

**Dr. (Mrs.) Malini Dias**  
Chairperson

### TOPONYMY COMMITTEE

A significant achievement during the current fiscal year was the publication in the Society's Journal Vol. XLIII of the list of place names in the Island as appearing in Prof. S. Paranavitana's "Inscriptions of Ceylon" Vol. I and Vol. II Part. 1. This is the work of Prof. Ananda S. Kulasuriya, a member of the Toponymy Committee who set to work with dedication. The period covered dated between the 3rd century BC and the 3rd century AC.

Work is now in progress on the place names occurring in the Sandesa poems. Dr. K. T. Sumanasuriya has undertaken this assignment and Mr. Frederick Medis has in preparation an anecdotal historical survey of place names in Colombo and environs.

The Toponymy Committee has only a few members who have volunteered their services. During the next few months it is hoped to enlarge the Committee and to re-vamp its activities.

**Frederick Medis**  
Convener



## ACKNOWLEDGEMENTS

The Society extends its grateful thanks to Her Excellency Chandrika Bandaranaike Kumaratunga, the Patron of the Society for Her Excellency's continued support for the Society's activities.

The Council records its thanks and appreciation for the continuous support given by Hon. Lakshman Jayakody, Minister of Cultural and Religious Affairs, Prof. A. V. Suraweera, Deputy Minister of Cultural and Religious Affairs up to the end of their term of office.

The Council gratefully acknowledges the support of Hon. Minister of Cultural Affairs, Mr. Monty Gopallawa and the Hon. Deputy Minister of Cultural Affairs.

The Council extends its thanks to all Office Bearers and the Members of the Council for their support in furthering the objectives of the Society.

The Council wishes to record its thanks to the Mahaweli Authority for the facilities and assistance given in the use of the Auditorium.

The Council also thanks Mr. Mahendra Senanayake and the staff of the Sridevi Printers and Mr. S. Devendra, and the staff of the Ananda Press for the efficient manner in which they did all the printing work of the Society.

The Society is thankful to Mr. B. E. Wijesuriya, Administrative Secretary, Miss R. K. M. T. Indrani, Asst. Librarian and her successor Mr. A. M. C. Siriwardena, Miss S. T. Weeraratne, Stenographer, Mr. R. M. Weerakone, Binder, Mr. Thusitha M. Geekiyanage and Mr. Janaka P. Sampath, Peons, for their services.

**Dr. K. D. Paranavitana**  
**Methsiri Cooray**  
*Hony Jt. Secretaries*

26 February 2001



**ROYAL ASIATIC SOCIETY OF SRI LANKA  
BALANCE SHEET AS AT DECEMBER 31, 2000**

<b>CURRENT ASSETS</b>	<b>Schedule</b>	2000 Rs.	1999 Rs.
Stocks of Books	01	720,170.05	559,636
Accounts Reveivable	02	16,76.22	23,030
Cash & Bank Balance	03	76,429.68	63,633
		<hr/> 813,375.95	646,301
 <b>LESS: CURRENT LIABILITIES</b>			
Accounts Payable	04	17,592.90	16,890.00
Net Current Assets		795,783.05	629,411
Property, Plant & Equipment	05	1,163,863.46	985,489
Library Book	06	537,162.06	525,195
Investments	07	1,914,025.47	2,007,042
		<hr/> 4,415,834.04	4,147,139
 <b>REPRESENTED BY</b>			
Accumulated Fund	08	3,667,016.01	3,417,594
Specific Fund	09	748,818.03	729,545
		<hr/> <hr/> 4,415,834.04	4,147,139

We certify that to the best of our knowledge and belief the above Balance Sheet contains a true account of the assets and liabilities of the Royal Asiatic Society of Sri Lanka.

We have examined the above Balance Sheet as at December 31, 1999 and the annexed financial statements and have obtained all the information and explanations that were required by us. In our opinion the above Balance Sheet and Income & Expenditure Account exhibit a true and fair view of the state of affairs of the Society as at December 31, 1999.

**Wickramasinghe Dayananda & Co.**  
*Chartered Accountants*  
*Date: January, 2001*  
*Colombo 10.*

**sgd. H. N. S. Karunatilake**  
*President*

**sgd. K. Arunasiri**  
*Treasurer*



**ROYAL ASIATIC SOCIETY OF SRI LANKA**  
**INCOME & EXPENDITURE ACCOUNT FOR THE**  
**YEAR ENDED DECEMBER 31, 2000**

<b>INCOME</b>	<b>Schedule</b>	<b>2000</b>	<b>1999</b>
		<b>Rs.</b>	<b>Rs.</b>
Government Grant		600,000.00	600,000
Donations & Other Grants	10	46,500.00	7,500
		<u>646,500.00</u>	<u>607,500</u>
<b>MEMBERS SUBSCRIPTION</b>			
Life Membership Fees		20,000.00	34,350
NF Subscription -Current Year		12,571.17	14,334
-Prior Years		1,300.00	2,523
-In Advance		1,650.00	250
Entrance Fees		866.33	1,213
Non-Resident Membership Fees		-	10,668
		<u>36,387.50</u>	<u>63,338</u>
<b>OTHER INCOME</b>			
Sales of Journal		55,176.14	51,159
Photocopy Income		3,669.00	8,545
Sundry Income		1,655.00	465
Interest Income	11	215,435.87	113,899
Fines for delay in returning books		1,202.00	431
Net Income from-Kankavitharani		215.08	1,710
-Dhammapadatthakatha		1,148.84	1,336
-Therigatha		1,010.82	-
		<u>279,512.75</u>	<u>177,545</u>
Total Income		962,400.25	848,383
Less-Expenses		703,906.93	567,666
Excess of Income Over Expenditure		258,493.32	280,717
Less: Taxation for the year		9,071.00	-
Balance C/F		<u>249,422.32</u>	<u>280,717</u>



**ROYAL ASIATIC SOCIETY OF SRI LANKA**  
**FINANCIAL NOTES**  
**YEAR ENDED DECEMBER 31, 2000**

**1. ACCOUNTING POLICIES**

**(a) Basis of Accounting**

These financial statements have been prepared under the historical cost convention in accordance with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

**(b) Stock of Books**

These are stocked at cost.

**(c) Property Plant & Equipment**

Property, Plant & Equipment are shown, in the financial statements at cost. Society does not provide depreciation for property, plant & equipment

**(d) Gratuity**

No provision has been made in the financial statements for liabilities under the Gratuities Act No. 12 of 1983.

**(e) Taxation**

Provision for taxation is based on the interest income on the basis that the Association is an approved charity.

**2. STOCK OF BOOKS**

Kaṅkhāvitarani (959 Books)	250,127.84	250,913
Dhammapadaṭṭhakathā (987 Books)	307,472.57	308,723
Therīgāthā (997 Books)	162,569.64	-
	<u>720,170.05</u>	<u>559,636</u>

**3. Interest income shown in the accounts on receipts basis.**



**ROYAL ASIATIC SOCIETY OF SRI LANKA**  
**YEAR ENDED DECEMBER 31, 2000**

	<b>200</b>	<b>1999</b>
	<b>Rs.</b>	<b>Rs.</b>
<b>Expenses</b>		
Staff Salaries, Allowances & Overtime 12	310,953.20	256,011
Staff Tea Expenses	18,472.00	17,747
Printing Expenses - Journal XLI,XLII,XLV.	99,551.18	95,964
- Constitution	-	14,515
- A. G. M. Report	11,851.85	13,173
Letter Head, Post Cards & Others	7,120.74	-
Stationery & Postage	36,107.16	30,651
Sundries 13	50,542.31	23,602
Telephone	38,995.13	21,824
Audit Fees	8,438.00	7,500
Bank Charges	766.00	968
Service & Repairs Charges- Photo Copier	16,306.88	26,966
Professional Charges	7,312.00	-
Advertisement	25,871.08	17,679
Repairs & Maintenance	1,400.00	39,397
Travelling	1,043.00	1,669
Cleaning Expenses	10,200.00	-
Translating - Atthakathā 14	57,100.00	-
G. S. T. on Audit fees	1,876.00	-
	703,906.93	567,666
	703,906.93	567,666





**ROYAL ASIATIC SOCIETY OF SRI LANKA**  
**YEAR ENDED DECEMBER 31, 2000**  
**RECEIPTS & PAYMENTS ACCOUNTS**

	Rs.
Government Grant	600,000.00
Donations & Other Grants	46,500.00
	<u>646,500.00</u>
<b>Received from Members</b>	
Life Membership Fees	20,000.00
Current Year Subscription	12,571.17
Entrance Fees	866.33
Arrears & Advances of Subscriptions	2,950.00
	<u>36,387.50</u>
<b>Other Receipts</b>	
Interest received	225,435.87
Sales of journal	55,176.14
Sales of Aṭṭhakathā books	4,900.00
Photo copy income	3,669.00
Encashment of investment saving account	112,289.50
Fines for delay to return books & sundry income	2,857.00
	404,327.51
	<u>1,087,215.01</u>
<b>Total Receipts</b>	
Less-Payments	
Purchase of Library Books	11,966.14
Acquiring of Fixed Assets	183,373.63
Books Printing Expenses - Aṭṭhakathā	163,058.82
	<u>385,398.59</u>



**ROYAL ASIATIC SOCIETY OF SRI LANKA**  
**YEAR ENDED DECEMBER 31, 2000**  
**RECEIPTS & PAYMENTS ACCOUNTS (CONTD)**

	Rs.
<b>Other Payments</b>	
Salaries & Overtime	306,453.20
Tea Expenses	18,472.000
Stationery & Postage	36,107.16
Printing Expenses -A.G.M. Report	11,851.85
Letter Head & Post Cards	7,120.74
Journals	99,551.18
Audit Fees	16,876.00
Sundry Expenses	50,542.31
Telephone	36,230.23
Income tax paid	12,816.55
Bank charges	766.00
Repairs & Maintenance	1,400.00
Advertisement	25,871.48
Travelling	1,043.00
Aṭṭhakathā Translation	57,100.00
Professional Charges - Tax return	7,312.00
Service & Repair Charges - Photo copier	16,306.88
Cleaning Expenses	10,200.00
	716,020.58
Total Payments	1,074,419.17
Net Cash Flow	12,795.84
Cash & Bank Balance at 01.01.2000	63,633.84
Cash & Bank Balance at 31.12.2000	76,429.68



**ROYAL ASIATIC SOCIETY OF SRI LANKA**  
**YEAR ENDED DECEMBER 31, 2000**

<b>SCHEDULE : 01</b>	<b>2000</b>	<b>1999</b>
<b>Stock of Books</b>	<b>Rs.</b>	<b>Rs.</b>
Kaṅkhāvitarani (956 Books)	250,127.84	250,913
Dhammapadaṭṭhakathā	307,472.57	308,723
Therīgātha	162,569.64	-
	<u>720,170.05</u>	<u>559,636</u>

**SCHEDULE : 02**  
**Account Receivable**

Interest Receivable	-	10,000
Income Tax Overpaid	12,766.75	9,020
Mrs. D. Kottegoda-Flowers of Sri Lanka	4,009.75	4,010
	<u>16,776.22</u>	<u>23,030</u>

**SCHEDULE : 03**  
**Cash & Bank Balances**

Cash in Hand	9,180.76	7,533
Cash at Bank	-	-
Sampath Bank-A/c No. 000160001259	67,248.92	56,100
	<u>76,429.68</u>	<u>63,633</u>

**SCHEDULE : 04**  
**Accounts Payable**

Telephone Charges	4,654.90	1,890
Audit Fees - 1997	8,438.00	7,500
- 1998	-	7,500
Salary Payable	4,500.00	-
	<u>17,592.90</u>	<u>16,890</u>



**ROYAL ASIATIC SOCIETY OF SRI LANKA**  
**YEAR ENDED DECEMBER 31, 2000**

<b>SCHEDULE: 05</b>	<b>Balance at</b>	<b>Additions</b>	<b>Balance at</b>
	01.01.2000	(Disposals)	01.12.2000
<b>Property plant &amp; Equipment</b>	<b>Rs.</b>	<b>Rs.</b>	<b>Rs.</b>
Typewriters	16,355.00	-	16,355.00
Pedestal Fan	5,900.00	-	5,900.00
Filing Cabinet	8,663.00	-	8,663.00
Gestetner Machine	37,500.00	-	37,500.00
Furniture & Fittings	200,366.95	36,619.00	236,936.00
Society Name-board	13,588.75	-	13,589.00
Vacuum Cleaner & Polisher	4,500.00	52,239.00	56,739.00
Electric Kettle & Boiler	1,460.00	-	1,460.00
Wall Clock	600.00	-	600.00
Cannon Photo Copier	149,000.00	-	149,000.00
Steel Cupboard	35,480.00	-	35,480.00
Glass Fronted Book Alm.	28,168.75	-	28,163.75
Hoover Polisher	4,600.00	-	4,600.00
Telephone	17,549.00	-	17,549.00
Sundry Assets	2,863.00	-	2,863.00
Partitioning of Library	85,810.00	-	85,810.00
Typewriters (Electronic)	26,552.50	-	26,552.50
Hand Press Machine	800.00	-	800.00
Almirah	19,800.00	-	19,800.00
Water Filter	1,800.00	-	1,800.00
Computer & Printer	152,089.00	85,740.63	237,829.63
Fax Machine	19,950.00	-	19,950.00
Paper Cutter	7,000.00	-	7,000.00
Microphone Sets	140,993.88	-	140,993.88
Bicycle	4,100.00	-	4,100.00
Book Trolley	-	8,775.00	8,775.00
	<u>985,489.83</u>	<u>183,373.63</u>	<u>1,163,863.46</u>

<b>SCHEDULE : 06</b>	<b>2000</b>	<b>1999</b>
<b>Library Books</b>	<b>Rs.</b>	<b>Rs</b>
Balance at 01. 01. 2000	525,195.92	434,838
Additions during the year	11,966.14	90,358
Balance as at 31.12.2000	<u>537,162.06</u>	<u>525,196</u>
	<u>537,162.06</u>	<u>525,196</u>



**ROYAL ASIATIC SOCIETY OF SRI LANKA**  
**YEAR ENDED DECEMBER 31, 2000**

<b>SCHEDULE: 07</b>	<b>2000</b>	<b>1999</b>
<b>Investments</b>	<b>Rs.</b>	<b>Rs.</b>
<b>Funded Investment Savings Account</b>		
N.S.B - 1-0002-01-61233	80,236.37	74,021
N.S.B -1-0002-01-61217	114,932.59	106,030
N.S.B -1-0002-01-54601	53,649.07	49,494
	<u>248,818.03</u>	<u>229,545</u>
<b>Other Investments</b>		
<b>Sampath Bank</b>		
Savings A/c No. 60004813	69,263.54	270,674
Savings A/c NO. 60002683	916,243.90	827,123
<b>Fixed Deposits</b>		
N.S.B. - A/c No. 500014807015	179,700.00	179,700
Arpico Finance Company Ltd.	250,000.00	250,000
State Mortgage & Investment Bank	250,000.00	250,000
	<u>1,665,207.44</u>	<u>1,777,497</u>
	<u>1,914,025.47</u>	<u>2,007,042</u>
<b>SCHEDULE : 08</b>		
<b>Accumulated Fund</b>		
Balance at 1. 1. 2000	3,417,593.69	3,141,845
Add: Excess of income over		
Expenditure during the year	249,422.32	280,717
Error Correction	-	(4,968)
	<u>3,667,016.01</u>	<u>3,417,594</u>
<b>SCHEDULE: 09</b>		
<b>Specific Funds - Investment</b>		
<b><i>Chalmers Oriental Text Fund</i></b>		
Balance at 01.01.2000	74,021.49	67,623
Add: Interest during the year	6,214.88	6,398
Balance as at 31.12.2000	80,236.37	74,021
<b><i>Chinese Records Translation Fund</i></b>		
Balance at 1.1.2000	106,029.98	96,865
Add: Interest during the year	8,902.61	9,165
	<u>114,932.59</u>	<u>106,030</u>



**ROYAL ASIATIC SOCIETY OF SRI LANKA**  
**YEAR ENDED DECEMBER 31, 2000**

<b>SCHEDULE: 09 (contd)</b>	<b>2000</b>	<b>1999</b>
<i>Society Medal Fund</i>	<b>Rs</b>	<b>Rs</b>
Balance at 01.01.2000	49,493.68	45,215
Add: Interest during the year	4,155.39	4,278
Balance as at 31.12.2000	<u>53,649.07</u>	<u>49,493</u>
<i>Aṭṭhakathā Fund</i>	500,000.00	500,000
	<u>748,818.03</u>	<u>729,544</u>

**SCHEDULE: 10****Donations & Other Grants**

Donation: M/s. Aitken Spence Co. Ltd.	7,500.00	7,500
National Library Service Board	39,000.00	-
	<u>46,500.00</u>	<u>7,500</u>

**SCHEDULE: 11****Interest income on fixed deposit & salary accounts**

Fixed Deposit - N. S. B.	20,665.50	6,738
- S. M. & I. B.	27,500.00	3,203
- Arpico Finance	70,000.00	-
Sampath Bank - S/A No. 100160002683	78,521.70	62,764
Sampath Bank - S/A No. 100160004813	18,748.67	41,193
	<u>215,435.87</u>	<u>113,898</u>

**SCHEDULE : 12****Salaries & Allowances**

Mr. B. E. Wijesuriya	78,700.00
Miss S. T. Weeraratne	49,200.00
Mr. A. M. C. Siriwardena	12,483.87
Miss. R. K. M. T. Indrani	36,225.00
Mr. R. M. Weerakoon	52,500.00
Mr. Tusitha M. Geekiyanage	37,200.00
Mr. C. Wijesiri	4,500.00
Mr. Janaka P. Sampath	6,590.00
Mr. M. R. S. Kumara	10,916.66
Overtime	22,637.67
	<u>310,953.20</u>



**ROYAL ASIATIC SOCIETY OF SRI LANKA**  
**YEAR ENDED DECEMBER 31, 2000**

**SCHEDULE :13**

<b>Other Payments</b>	<b>Rs.</b>
Typewriter Service Charges	250.00
Cleaning Powder & Soaps	264.00
Chemifix Gum	791.00
Cleaning Equipment	1,236.00
Cassettes Purchases	800.00
Floor Paint Expenses	1,118.00
Electrical Fittings	6,063.00
Painting Expenses	7,327.00
Cups & Glasses Expenses	2,750.00
Ink & Paper Purchases	5,755.00
Photograph Expenses	6,775.00
Books, Magazine Purchases	5,217.00
Travelling	4,239.00
Photo Framing expenses	3,000.00
Fax-Servicing	1,375.00
Training Expenses	843.75
Other Expenses	250.00
	2,488.56
	<u>50,542.31</u>

**SCHEDULE :14****Translation of Aṭṭhakathā**

Prof. M. B. Ariyapala - Therīgatha	14,300.00
Prof. N. A. Jayawickrama - Samantapāsādikā	3,850.00
Dr. G. S. B. Senanayake - Therīgathā	11,400.00
Ven. Theripāhā Somananda - Manorathapūranī	23,200.00
Ven. Horana Vajiragñāna - Samantapāsādikā	4,350.00
	<u>57,100.00</u>



## Abstracts of Minutes of Council Meetings: 2000/2001 156<sup>th</sup> Year

### 156.01 - 25 April 2000

Present: Dr. H.N.S.Karunatilake (President) and 16 others; Excuses - 3; Absent - 6

The Minutes of the Council meeting held on 13/03/2000 were adopted with three amendments on a motion proposed by Lt. Com. S. Devendra and seconded by Dr. K.T.W. Sumanasuriya.

1. Mr. Methsiri Cooray wanted the contents of his letter dated 11/04/2000 be inserted in the Minutes of 13/03/2000
2. The vacancy in a post of Vice President was filled by Mr. Sam S. Wijesinha, being proposed by Kalasuri Wilfred M Gunasekera and seconded by Mrs. Ishvari Corea..
3. **History Project** - Dr. K.D. Parनाविताना and Mr. G.P.S.H. de Silva were appointed members of the sub-committee.
4. **Purchase of Computer Printer** - Two quotations were tabled. It was felt that a Laser printer is not necessary. The President promised to assist in obtaining a printer at a sum of Rs. 8000/-. This was approved.
5. **Schedule of Lectures** - The President explained that since the last Council meeting many lecturers had responded to the RASSL's letter asking whether their lectures consisted mainly of original work and had not been published elsewhere. It was decided to print the Lecture Series and circulate among the members.
6. The Council noted that Mr. Susantha Fernando had ceased to be a member of the Council, in terms of section 27 (c) of the Constitution. The Council wanted similar cases of other Council members who were absent continuously for more than three Council meetings to be brought to the notice of the Council.
7. The President said that he could not recall any minute where the RASSL had agreed to be one of the publishers of Dr. A.R.B. Amerasinghe's book. Dr. C.G. Uragoda said that he remembered such



a decision when Prof. M.B.Ariyapala was the President. The Council felt that it was not necessary to proceed further on the matter. In future any decision to publish a book should be officially communicated in writing to the author. The Council will insert a denial in the press.

8. The names of Dr. K.D. Wimalaratna, Mr. Upali Amarasiri, Dr. Raja de Silva and Mr. Gomin Dayasiri were proposed to fill the vacancies in the Council.
9. The Council approved the new salary structure, subject to the condition that only those who were confirmed would be entitled to the salary increases.
10. The Council noted that Mrs. Kamalika S. Pieris wishes to resign from the Library Committee because of work on the History Project Committee.
11. Reports of Publication Committee meetings of 15/03/2000 and 19/04/2000 were tabled. The Council agreed to circularize Mr.V.R. de Silva's letter of 27/03/2000 and all his other letters. The President deferred this matter for the next Council meeting. The Secretary also informed that any correction of minutes of Committees be in that forum.
12. The Council approved the enrolment of Mr. A.L. Strathern and Mr. B.S. de Silva as members of RASSL.

### **156.02 - 29 May 2000**

Present: Dr. H.N.S.Karunatilake (President) and 17 others; Excuses - 3; Absent - 5

A Vote of Condolence was passed on the demise of Dr. Anton Atapattu, (O.307, L.1996) and Puravidya Chakravarthi Douglas D. Ranasinghe (O.1969, L 1985)

The Minutes of the Council Meeting held on 25/04/2000 were adopted on a motion proposed by Lt. Com. S Devendra and seconded by Dr. K Arunasiri.

1. The Council decided, to expunge the paragraph inserted at the request of Mr. Methsiri Cooray from the Council Minutes of 13/03/2000. The Council accepted the suggestion that in future if a Hony. Jt. Secretary, the President, any Office Bearer, or any member of the



Council was involved in any matter, some other member of the Council should record the particular Council minute.

2. Purchase of a Computer Printer - The President informed that a printer for the new Computer has been purchase at a cost of Rs. 7750/- from Barkleys Computers without GST or any other tax.
3. The Schedule of Lectures has been printed and circulated. Membership should be kept informed of any changes in the dates of lectures.
4. The Council requested the Sub Committee consisting of Mr. Sam Wijesinha, Mr. Desmond Fernando and Mr. S. J. D. de S. Wijeratne to proceed regarding the letter of Mr. Susantha Fernando.
5. The President stated that the book of Dr. A.R.B.Amerasinghe had been launched and neither an invitation to the function nor a copy of the publication has been received in the RASSL Library. Mr. Methsiri Cooray suggested publishing a denial in a newspaper as decided at the last meeting of the Council. However it was decided not to proceed with the matter.
6. The President stated that Mr. Gomin Dayasiri had consented to serve in the Council. The Council decided to inform Wg. Cdr. Dr. S. Gunasinghe that he is deemed to have vacated the membership of the Council in terms of section 27 (c) of the Constitution and invite Dr. Rajah de Silva to serve in the Council in his place.
7. The Council observed that the report of the Finance and Administration Committee should have more details under appropriate headings. Lt. Com. S. Devendra requested that a schedule indicating the previous increases of the Government grant be tabled.
8. The purchase of a trolley required by the Library was approved.
9. The donation of cups and saucers made by Mr. Sam S. Wijesinha was accepted with gratitude
10. The Council acknowledged with thanks the contribution of Rs. 39,000/- made by the National Library and Documentation Center towards the expenses incurred in purchasing a computer by the RASSL. Hony. Jt. Secretary was requested to send a letter thanking the NLDC.
11. The Council approved the payment of Rs. 5400/- to John & Co., for the two photographs taken at the last AGM.



12. The Council acknowledged with thanks the following donations of books.
  - i. Forty-four (44) books and sixteen periodicals (16) donated by the Ministry of Cultural Affairs.
  - ii. *The History of the Cooperative Movement in Ceylon; Fifty Years of Cooperatives in Ceylon 1912-1962; and People's Bank, Ceylon* donated by Mr. Olcott Gunasekara
13. The purchase of *Agriculture and Patriotism* by D S Senanayake was approved.
14. **Stocktaking of Books in the Library:** Hony. Librarian informed that stocktaking of books in the Library had begun and 355 books have been checked. The payment of overtime to Miss S. T. Weeraratne, Miss R. K. M. T. Indrani and one peon was approved
15. The President pointed out that there is an acute need to clean up and arrange the books in the Library shelves. He also stated that the air conditioners in the Library are not functioning and they are beyond repairs. Quotations have been called for two AC units. It was decided not to proceed until a condition report was obtained. The Council requested the Library Committee to take immediate remedial measures to clean the Library.
16. A letter from Prof. T. W. Wikramanayake regarding a missing book was tabled and the Library Committee was requested to look into the matter and report at the next meeting of the Council.
17. Regarding the publication of the article of Mr. V. R. de Silva, the Council after considering the matter in detail decided that the request of Mr. V. R. de Silva had been met adequately by the Society and no further deliberations were necessary.
18. Dr. S.G. Samarasinghe tabled the report of the **Aṭṭhakathā Translations Committee** and stated that the translation of Visuddhimagga is ready for printing. The printing of Therigāthā translation is scheduled to be completed by the end of June.
19. The Sub Committee on the **History of Sri Lanka** had met on 08/05/2000 and its report was tabled. Lt. Com. S. Devendra stated that the scope of the project is complicated and a decision needs to be taken as to whether to go ahead or rethink the whole issue at the Council. Mrs. Kamalika S. Pieris was requested to report the



observations of the History of Sri Lanka committee at the next meeting of the Council.

20. Hony. Jt. Secretary, Mr. Methsiri Cooray was requested to table the draft minutes of the last AGM as early as possible.
21. The President said that there is a need for a **Manual of Procedure** to the RASSL office and he is in the process of preparing one.

### **156. 03 - 26 June 2000**

Present: Dr. H.N.S.Karunatilake (President) and 13 others; Excuses - 4;  
Absent - 7

The Minutes of the Council meeting held on 29/05/2000 were adopted on a motion proposed by Mr. Sam S. Wijesinha and seconded by Wg. Cdr. Rajah M. Wickramasinghe subject to two amendments.

1. **Schedule of Lectures** - Dr. R. H. de Silva has agreed to deliver the October Lecture
2. **Vacancy in the Council** - The name of Prof. Kusuma E. Karunaratne was approved as a member of the Council.
3. Based on the report of the **Finance and Administration Committee** the following decisions were taken by the Council.
  - 1) The typewriter be kept without disposal.
  - 2) The **salary increase** of the staff of the RASSL, which came into effect from 01/04/2000, be made applicable only to the permanent staff i.e. those who have been confirmed in service.
  - 3) The Hony. Librarian to speak to Miss M.R.K.T.Indrani, Temporary Library Assistant regarding a false declaration she has made and to report at the next meeting of the Council.
  - 4) All employees of the Society should apply for leave on the prescribed form and get the approval in advance. Leave by a telephone call should be followed by a written leave application.
  - 5) The President tabled a draft of a **Manual of Procedure** for the RASSL and requested the members of the Council to study the document carefully and submit their observations at the next meeting of the Council.



- 6) **Foreign Mail Clearing Charges** - Letter should be sent to the Postmaster General indicating that the parcels of books were sent by the foreign institutions to the Society free of charge and that the amount of Rs.4239 be refunded.
- 7) Following payments were approved: Trolley - Rs.8775/-; Repairs to three mirrors in the toilet - Rs. 350/-; Two castor wheel chairs, Rs.8605/- and Rs.4035/- respectively
4. **Enrolments** - The Council approved the following enrolments to RASSL membership.

#### **Non-Resident Ordinary**

1. Mr. Hideki Takaura, Lucky Plaza, 6th Floor, Colombo 04.

#### **Resident Life**

1. Mr. Niel Dias, 241, High Level Road, Colombo 05.  
2. Ms. Sharmila Aboosally, 37, Unity Place, Colombo 03.

#### **Resident Ordinary**

1. Mr. S.G.K. De Silva, 50/4, Rupasiri Mawatha, Mirihana, Nugegoda.
5. The Council acknowledged the following donations of books.
- i. *Traditions of Sri Lanka* by Dr. C.G. Urugoda
  - ii. *Janādhīpatikramaya hā Janādhīpativaranaya 1999* by Mr. A.P.S. Galapatha
6. **Stocktaking of books** - Hony. Librarian informed that 1176 books have been checked.
7. The President brought to the notice of the Council that a large number of books were stacked on tables. He suggested that some new shelves be made soon to stack these publications. He requested the Hony. Librarian to give specifications for new shelving at the next meeting of the Council.
8. The Council decided to call for quotations to buy a new vacuum cleaner.
9. The President said that the floor in the library is full of fungi and dirt. Therefore he had made arrangements to paint the floor. He also drew attention to the need to purchase a heavy-duty commercial floor polisher to keep the entire floor area of the library and the office clean. The Council decided to request the



Library Committee to make recommendations in this regard at the next meeting of the Council.

10. The Council decided to employ the new peon exclusively in the library.
11. An inquiry was made as to whether there is a possibility of obtaining a fire insurance policy for the library.
12. The Council discussed the quality of the paper of the Journal XLIII and decided to compare with the sample paper sent along with the original quotation before making the payment.
13. The Council decided to price the Toponymy Committee Report on the basis of three times the cost of printing. Accordingly the price was fixed @ Rs. 50/- per copy.
14. It was decided to request the Hony. Editor to change the font size of articles in the Journal to 12 point.
15. Several members of the Council expressed their concern regarding the typographical errors in the current issue of the Journal. Lt. Com. S. Devendra pointed that articles should be published after proofs have been read and confirmed by the author. This was accepted.
16. Dr. K. Arunasiri agreed to act as the Hony. Editor during the period of absence of Prof. Wikramanayaka.
17. **Toponymy Committee** - It was decided to request from Dr. K.T.W.Sumanasuriya the manuscript prepared by him on the *Place Names in Sandesa Kāvya*s.
18. Approval was given to invite Mr. A. Adikari to be a member of the *Aṭṭhakathā* Translations Committee. Translation of three books has been completed and it was reported that the Ven. Mahanayaka Thera of the Malwatta Chapter has accepted the invitation to officiate at the ceremony where these books were to be released. Speeches will be made in Sinhala.
19. The Council approved the publication of the Etymological Glossary of the Divehi under the auspices of the RASSL subject to a referee's report from Prof. G. D. Wijewardhana, Professor of Sinhala of the University of Colombo.



**156. 04 - 31 July 2000**

Present: Dr. H.N.S.Karunatilake (President) and 13 others; Excuses - 8;  
Absent - 4

The Minutes of the Council Meeting held on 26/6/2000 were adopted on a motion proposed by Prof. M. B. Ariyapala and seconded by Mrs. Ishvari Corea.

1. The Council approved the leave of absence of Dr. K. Arunasiri, Hony. Treasurer, from 10 July to 18 August. Dr. K. D. Paranavitana agreed to act for the Hony. Treasurer during this period.
2. Mrs. Ishvari Corea, Hony Librarian reported that Miss R.K.M.T. Indrani, Asst. Librarian had admitted to her that she had made a false statement in her letter to the RASSL. The Council decided to issue a letter of warning.
3. The President requested the members of the Council to send their comments on the draft Manual of Procedure within two weeks in order to prepare the second draft for circulation.
4. Mrs. Ishvari Corea, said that she is not in favour of increasing the height of the shelves and suggested to call for quotations for several new shelves with the height of 7ft.
5. The Council having considered the quotations received approved the purchase of Hoover Vacuum Cleaner from Abans Ltd., @ Rs. 16,049/-
6. The need for a heavy-duty floor polisher to clean regularly the entire floor area of the library and office was discussed at length. The Council approved the purchase of a heavy-duty floor polisher with necessary accessories from Abans Ltd., at a total cost of Rs. 47,000. The President agreed to examine the polisher and attend to the purchase.
7. The following actions were approved on matters raised in the Report of the Finance and Administration Committee.
  - (1) The letter sent to the Hon. Minister of Cultural and Religious Affairs dated 24/07/2000 regarding the enhancement of the government grant was endorsed by the Council.
  - (2) The purchase of two computer tables from Nemico Industries (Pvt.) Ltd., @ Rs. 7525/- less 10% discount was approved.



- (3) The Council decided to strike off the following four names from the membership roll under Sec. 19 of the Constitution of the RASSL, namely, Mr.P.A.Mittapala, Mr. J.P.Pathirana, Mr. B.Tarcisious, Rev. Fr. Anthony Fernandopulle.
- (4) The purchase of a copy of the revised and enlarged edition of Malalasekara English/Sinhala dictionary from M. D. Gunasena & Co was approved.
- (5) Approved the payment of audit fees at Rs. 8438/- per audit, to the Auditors in respect of the audit reports of 1998 and 1999.
8. The Council acknowledged the following donations of books made by the Buddhist Publications Society, Kandy
- i. *Dhammapadaya*, Ven. Weligama Gnanaratana
  - ii. *Ārya Mārgayāta Pivisīma Saha Mahākashayapa Charitaya*, Ven. Devinuwara Kapugama Sumanavansa
  - iii. *Gihivinaya Hevath Singālovāda Dharmaya*, Ven. Maho Sumedha
  - iv. *Sitivili Siyaya*, Ven. Piyadassi Thera.
  - v. *Sapta Aparihāni Dharma Saha Gihi Pāvīdi Sambandhaya*, Ven. Hendiyagala Silaratana
  - vi. *Pēlāne Siri Vajiragnāna Dharma Nibandhana*, (Editor) A. G. S. Kariyavasam.
  - vii. *Karmaya hā Punarbhavaya*, Ven. Narada Thera, Ven. Madihe Pannasiha Maha Nayaka Thera, and Ven. Gnanaloka Thera.
9. **Stocktaking of books** - Hony. Librarian informed that books have been checked.
10. The purchase of Documents of the Ceylon National Congress vols. 1-4, Edited by Micheal Roberts from the Department of National Archives @ Rs. 230/- was approved.
11. Based on the Report of the Publications Committee the following decisions were taken.
- (1) Lt. Com. S. Devendra reported that the printer had used the same quality paper as quoted viz. 70gsm and the printing has been done in conformity with the letter sent by the Editor. The



importance of giving specific instructions to the printer in future, indicating all requirements of the Society with regard to the print quality of the Journal was stressed. The Council approved the payment to the printer.

- (2) It was brought to the notice of the Council that the RASSL had approved to co-sponsor the publication of Justice A.R.B. Amarasinghe's book at the Council meeting held on 25.05.1998 and a letter to that effect had been sent to Justice Amarasinghe under the signature of Prof. M.B. Ariyapala. Prof. M.B. Ariyapala apologised for the inconvenience caused. The Council also noted its regrets.
12. **Aṭṭhakathā** : Prof. M. B. Ariyapala said that the preparations are underway for the presentation of translated aṭṭhakathās to the Ven. Mahanayaka Thera of Malwatta Chapter at a function to be held in the Mahaweli Centre. The Council requested the Secretary *Aṭṭhakathā* Translations Committee to submit a cost estimate for the function.
13. **RASSL History of Sri Lanka Project** - The Sub-Committee had met on 03/07/2000 and the work is in good progress.
14. A letter from Mr. Dias Miriyagalla, Oruwala, Athurugiriya dated 23/05/2000 regarding the Exhibition of the 'Written Word: the Lithic Records' was tabled. The Council requested the President to convene a meeting of the Exhibition Committee and revitalise it with a new Convenor.
15. On a letter from Dr. Michael Roberts dated 30/06/2000 regarding his article 'The Power of Oral and Visual Modes of Communication in the Pre-modern Era', the Council decided that no article accepted for publication by another Journal be published in the Journal of the RASSL.
16. Prof. M. B. Ariyapala pointed out that when a person resigns or relinquishes his office of President before the expiration of the term of office for which he has been elected, he is not entitled to the privileges of a Past President under Article 23 of the Constitution. He cited the decision of the Council taken in the case of Prof. T. Nadaraja. The Council decided to abide by the precedent.
17. **Amendments to the Constitution and the Act of Incorporation:** Prof. M.B. Ariyapala stated that the Constitution that was approved unanimously at the Special General Meeting held on 25 October,



1999 was contradicting Articles 23, 26 and 27 of the Incorporation Act No. 6 of 1992 and requested that the necessary papers to amend the Incorporation Act be prepared.

**156. 05: 28 August 2000**

Present: Dr. H.N.S.Karunatilake (President) and 15 others; Excuses - 5; Absent - 5

A Vote of Condolence was passed on the death of Mr. P. Weerasinghe (L/328) before commencement of day's proceedings.

The Minutes of the Council Meeting held on 31/07/2000 were adopted on a motion proposed by Dr. S. G. Samarasinghe and seconded by Dr. G. S. B. Senanayaka, subject to two incorporations.

1. **Manual of Procedure:** The draft Manual of Procedure, which had been circulated, was discussed at length. Amendments and observations were handed over to Hony. Jt. Secretary by Mr. Ashley de Vos, Lt. Com. S. Devendra and Mrs. Kamalika S. Pieris. The President requested the other members of the Council to send their amendments and observations within two weeks to enable him to incorporate them and circulate the next draft among the members of the Council.
2. The President informed that an Electrolux Vacuum Cleaner and a heavy-duty floor polisher with necessary accessories had been purchased from Abans Ltd. @ Rs.10,199/- and Rs.42,040/- respectively.
3. Payments to Sri Devi Printers of Rs. 3609.62 for printing letterheads and enrolment forms, Rs. 421.12 for printing of 'book spine labels, and Rs. 1200/- for 100 reprints with covers of the article on Toponymy (Journal XLIII) were approved. The quotation of Rs. 2250/- from Richard & Co. for printing of cash book was also approved.
4. The Council approved the overseas leave application of Mr. B.E. Wijesuriya subject to receipt of observations of the Finance and Administration Committee at the next meeting of the Council with regard to the particulars of his salary during the period of absence. The Council also decided that the Stenographer cum Data Entry Operator should look after the duties of the Administrative Secretary.
5. The fixed deposit with Arpico Finance Co. Ltd. was renewed for a further period of four years.



6. It was brought to the notice of the Council that in a recent publication of Mr. Ismeth Raheem, which carries neither the name of the publisher nor the date and has been sponsored by the Ceylon Tobacco Company (CTC), he is referred as a Vice President of the RASSL. Several members of the Council expressed concern that in the recent past the Society's Good Will has been used by some authors without even requesting permission from the Society to do so. The Council decided to check with the Society's records regarding the authenticity of Mr. Raheem's statement and to write to CTC explaining the correct position.

7. **Stocktaking of books:** The Council was informed that 560 books have been checked during the last month and 131 books have been repaired.

8. ***Aṭṭhakathā* Committee**

(1) Prof. M. B. Ariyapala said that the function for the presentation of translated *Aṭṭhakathās* to the Mahanayaka Theras was held successfully at the Mahaweli Centre on 26/08/2000. Prof. Ariyapala stated that although about 250 were invited, the attendance was very poor especially of the members of the RASSL. The Council approved the expenditure of Rs. 6195/- incurred in respect of the function.

(2) The Council approved the payment of Rs.163,058.82 to Sridevi Printers for printing 1000 copies of *Therīgāthā*.

(3) Prof. M. B. Ariyapala informed the Council that the balance in the *Aṭṭhakathā* fund is not sufficient for the future translations and would be writing to the Secretary, Ministry Buddha Sasana for additional funds.

(4) The selling prices of the published translations of *Aṭṭhakathās* have been decided as follows:

<i>i. Kaṅkhāvitaraṇī</i>	Rs. 350/- per copy
<i>ii. Dhammapadaṭṭhakathā</i>	Rs. 600/- per copy
<i>iii. Therīgāthā</i>	Rs. 500/- per copy

9. A letter from Mr. V.R.de Silva dated 12/08/2000 regarding the latest RAS Journal was discussed.



**156. 06 - 25 September 2000**

Present: Dr. H.N.S.Karunatilake (President) and 14 others; Excuses - 5;  
Absent - 7

The Minutes of the Council Meeting held on 28/08/2000 were adopted on a motion proposed by Dr. K. Arunasiri and seconded by Prof. M. B. Ariyapala subject to two corrections.

1. **Manual of Procedure:** The President requested the members of the Council to send their further amendments before the next meeting of the Council to finalise the adoption of the document.
2. **Repairs to Air Conditioners:** The President said that quotations were called for two window type air conditioners to have an idea of the approximate cost of such units. The cost would be Rs.196,000/- The Council focused its discussion on whether to purchase new units or to repair the existing units. A Committee consisting of Mr. Ashley de Vos and Lt. Cdr. S. Devendra was appointed to report on this matter.
3. Following replies were given by the Hony. Librarian to **Questions raised re. the Library** by Mr. Ashley de Vos in his letter of 26/01/2000
  - (1) Does the RASSL know the total number of books in its collection? No.
  - (2) Does the RASSL know the total number of books missing from its collection? The period in which the books were missing cannot be ascertained.
  - (3) Does the RASSL have a list of the individuals, who have misappropriated these valuable books? Finding the names in the Council Minutes is a long process.
  - (4) In the Past, some members have returned later reprints instead of the first edition they misappropriated, could you please table this list? The minutes of the LC are available only after it became a statutory committee.
  - (5) In the Past, some members have had their names struck off the membership role for misappropriation. Could you please table this list? Would be informed after stocktaking is over.
  - (6) What action will the Council take against present or future misappropriation of this valuable resource, taking into account



that many of these books are irreplaceable? (a) Strike off from the membership roll, (b) Charge double the current rarity value, (c) take legal action.

- (7) Have any members who have been struck off, been reinstated and, if so, on what grounds?

The President promised to report on the issues raised at the next meeting of the Council.

4. Dr. K.T.W. Sumanasuriya stated that a part of his work on *Place Names in Sandesa Kavya* had been sent to the Toponymy Committee sometime ago and requested that it be returned to him early.
5. The Council decided to issue another letter of warning to Miss. R.M.M.T. Indrani and deduct 15 days' pay for the period she was on no pay leave.
6. **Enrolments:** The Council approved the following enrolments to the RASSL membership as Resident Life
  1. Prof. Ratna Wijetunge, 219/4, Ratmaldeniya, Pannipitiya.
  2. Mr. S. F. A. Cooray, 51, Kalaeliya Road, Jaela.
7. The Council decided to appoint Mr. R. Wijedasa of 116/6, Wattededara Rd, Samagipura Mw, Maharagama (Retired DDE/Graduate/member RASSL) for a period of three months @ Rs. 5000/- per month to cover up the duties of Mr. B.E. Wijesuriya, Administrative Officer, who will be on leave abroad.
8. The Council gratefully acknowledged the receipt of the donation of 16 books to the RASSL library by Dr. H. N. S. Karunatilake.
9. **Stocktaking of books:** The Council was informed that 560 books have been checked during the last month.
10. The need to employ a qualified librarian to the RASSL library was discussed at length and the Hon. Librarian was requested to consult the National Library Services Board to get details of categories of librarians including salary scales.
11. The Council decided to employ Mr. A.M.C. Siriwardene on the salary point of Rs. 4500/- p.m. with a probationary period of 6 months immediately after the present Asst. Librarian vacated the post.



12. The President requested Lt. Cdr. S. Devendra to attend to the matters relating to the Publications Committee in the absence of Prof. T. W. Wikramanayake.

### 13. RASSL History of Sri Lanka Project

(1) Prof. K. M. de Silva had declined to be the Editor-in-Chief of the proposed publication due to his other commitments. The President had contacted Prof. Mrs. L.S.Devaraja and she had accepted the invitation.

(2) The Council, on the recommendation and request of the RASSL History of Sri Lanka Project Committee, decided to insert the following policy statement in regard to the proposed RASSL History of Sri Lanka.

“In view of the fact that the University of Ceylon, History of Ceylon was no longer up to date, it was necessary to provide a multi-volume “History of Sri Lanka” containing a detailed, chronological account of the History of Sri Lanka, from its pre-history to 1948. It was to include all available micro research. It was to include, as an appendix, a bibliography of all important historical writings and documents. It was to be a long term project of the RAS, extending, if necessary for about five years”.

14. Lt. Cdr. S. Devendra brought to the notice of the Council that the name of the present incumbent of President is already on the Panel even though he has not completed his term of office. The Council was of the view that a name should be added only after completion of the period of office.

### 156. 07 - 30 October 2000

Present: Dr. H.N.S.Karunatilake (President) and 16 others; Excuses - 4; Absent - 5

The Minutes of the Council Meeting held on 25/09/2000 were adopted on a motion proposed by Dr. K. T. W. Sumanasuriya and seconded by Dr. K. Arunasiri subject to seven corrections.

1. **Opening the Library on Saturdays and Sundays:** Mr. A. Denis N. Fernando suggested that the RASSL Library and office be opened on Saturdays and Sundays as RASSL members who are residing outside Colombo are prevented from using the Library due to the present arrangement of opening times. He strongly pointed out the need to



revert to the former arrangement of opening the Library on Saturdays and Sundays. Mr. Desmond Fernando supported the move. The Council considering the views expressed, decided to change the closing dates of the RASSL Library and Office to Thursday and Friday of the week and to inform the membership accordingly. This decision had to be included in the Manual of Procedure.

2. **Repairs to Air Conditioners:** The Committee has not been able to get a quotation for the repairs to the existing air conditioners due to non-availability of a ladder and requested for more time. The Council decided to refer the matter to the Finance and Administration Committee for further action.
3. Efforts were made to trace the manuscript of Dr. K. T. W. Sumanasuriya required by the Toponymy Committee.
4. The Council was informed that Miss R.K.M.T. Indrani had tendered her resignation and Mr. A.M.C. Siriwardane had been appointed in her place as Assistant Librarian at the salary point of Rs. 4500/- p.m. which is the initial of the scale.
5. The Library Committee was requested to submit a brief report on the need to appoint a qualified librarian at the next meeting of the Council.
6. **RASSL History of Sri Lanka Project:** The Council discussed this matter in detail with special reference to the policy statement and decided to expunge from the policy statement the phrase, "that the University of Ceylon, History of Ceylon was no longer up to date and was lacking in detail and comprehensiveness". Several views were expressed on the Project and a request was made for a detailed budget for the entire project.
7. The President said that Prof. M. B. Ariyapala's view was that Mr. G.P.S.H. de Silva is not entitled to the privileges of a **Past President**. Mr. Denis N. Fernando said that if a President served even one day he is entitled to be considered a Past President. Mr. Frederick Medis was of the opinion that a member who served as President for a term or a major part thereof be considered a Past President.
8. Some members of the Council expressed their concern over delays in receiving Sub Committee reports. The President said that it is not possible to fix an exact date for issue of these reports. He assured that these would be posted as soon as they were received.



9. The Council acknowledged with thanks the following donations of books.
- i. *Fifty Years of Central Banking in Sri Lanka. 1950-2000*, Dr. H. N. S. Karunatilake.
  - ii. *From Theory to Action-Woman Gender and Development*, Maithree Wickramasinghe.
  - iii. *Felicitation volume for Prof. T. W. Wickramanayake*, published by The Nutrition Society of Sri Lanka. Book donated by Dr. P. I. Tudawe, President of the Nutrition Society of Sri Lanka.
  - iv. *Secularism, Gender and the State in the Middle East*, Nadjie Al-Ali
  - v. *Cosmology and Political Culture in Early China*, Aihe Wang.
10. The Council approved the proposal of the Publications Committee to publish "A Concise Etymological Vocabulary of Divehi Language" by Mr. Hassan Ahmed Maniku, a life member of the Society, under the aegis of the RASSL. Mr. Maniku can proceed with the printing and on completion deliver 1000 copies to the Society to be disposed of, as the Society thinks most appropriate. It was also decided to invite Prof. Vini Vitharana to review the book once it is published.
11. The Council decided to replace the words "A supplement" in the article of Mr. R.G.G.O. Gunasekera Journal Vol. XLIV with "An Addendum" both in the Journal Contents and the title.
12. **Atthakathā Committee:** A brief report on the expenditure incurred so far by the Committee will be tabled at the next meeting of the Council.
13. **Lecture Programme, 2001 – 2002:** Mr. Methsiri Cooray, Hony. Jt. Secretary was requested to send the notices to the membership requesting proposed topics for lectures with short bio-data of the lecturer.
14. The minutes of the last AGM were circulated among the members of the Council with a request that their observations be submitted at the next meeting of the Council.



**156.08 - 27 November 2000**

Present: Dr. H.N.S.Karunatilake (President) and 16 others; Excuses - 4;  
Absent - 6

A Vote of Condolence was passed on the death of the late Mr. Nimalasiri Cumarasinghe (L/45).

The Minutes of the Council meeting held on 30/10/2000 were adopted on a motion proposed by Prof. T. W. Wikramanayake and seconded by Dr. K. Arunasiri.

1. The suggestion to open the RASSL Library and Office on Saturdays and Sundays was further discussed at this meeting and it was decided to review the matter on a future occasion.
2. **Repairs to Air Conditioners:** At the request of Mr. Ashley de Vos, an Engineer from Harrier Engineering Services 127 Nawala Rd, Narahenpita had inspected the existing Air Conditioners and his report dated 14 November, 2000 was tabled. The Council after much discussion decided to repair two units out of three.
3. **Appointment of a Qualified Librarian:** Mrs. Ishwari Corea, Hony. Librarian stated that the stocktaking of library books is being done with utmost care. The existing staff engaged in the job on payment of overtime could manage the work.
4. **Toponymy Committee:** Mr. Frederick Medis suggested that the Toponymy Committee be reconstituted with new members. Prof. T. W. Wikramanayake and Lt.Cdr.S. Devendra consented to serve in the Committee.
5. Mr. Denis N. Fernando stated that his original paper for the Dr. R. L. Brohier Lecture on the 150th Anniversary Lecture Series that was sent for publication to the RAS was not in the file and he wanted it returned. He requested that an inquiry should be held to locate and deliver the article to him. At the request of the Council Mr. Rajah M. Wickremasinghe agreed to hold an inquiry into the matter.
6. **Enrolments:** The Council approved the following enrolments to the RASSL membership as Resident Life
  - (1) Dr. C. M. Fernando, 32, Barnes Place, Colombo 07.
  - (2) Dr. P. G. Punchihewa, 410/107 Bauddhaloka Mawatha, Colombo 07.



7. The Council acknowledged the following donations of books.
  - i. *From Austere wabi to Golden wabi* by Minna Torniaincn
  - ii. *The Securities Market in Sri Lanka* (Sinhala / Tamil)
  - iii. *States, Ideologies and Revolutions* by Misagh Parsa, Cambridge University Press
  - iv. *Life and Work of an Asian Woman Architect* by Minette de Silva
8. **Stocktaking:** Up to October, 3975 library books have been checked.
9. The Council, on the recommendation of the Publications Committee, approved the quotation of Ananda Press for the printing of Journal XLIV. The order for printing will be placed once samples of 80 gsm paper and bristol board for the cover are received. The Council also approved the payment of 50% of the quoted amount i.e. Rs35,000/- as an advance to Ananda Press.
10. **Aṭṭhakathā Translations Committee:** The Hony. Treasurer informed the Council that there is only Rs. 66,000/- left in the Aṭṭhakathā Fund. The Council decided to write to the Ministry of Buddha Sasana for additional funds.
11. **RASSL History of Sri Lanka Project:** The Council requested that an outline of the entire project be prepared and a meeting of historians be called to discuss what areas the project should cover and how it could be executed. Lt. Cdr. S. Devendra agreed to attend to the matter.
12. **Minutes of the AGM of 25/03/2000:** It was decided to discuss the AGM Minutes at the next council meeting as a special item in the Agenda.

### 156.09 - 26 December, 2000

Present: Dr. H.N.S.Karunatilake (President) and 15 others; Excuses - 5; Absent - 6

The Minutes of the Council meeting held on 27/11/2000 were adopted on a motion proposed by Lt. Cdr. S. Devendra and seconded by Mr. Ashley de Vos subject to 5 amendments.

1. The President stated that two of the three Air Conditioners were being repaired by Harrier Engineering Services.



2. **Enrolments:** The Council approved the enrolment of Mr. Jinadasa Hewage, 199, Alakeswera Road, Etul Kotte, Kotte to the RASSL membership as Resident Life.
3. The Hony. Librarian stated that so far 4537 books had been checked.
4. **Aṭṭhakathā Translations:** The expenditure incurred so far on the Project was Rs. 799,390.88 and the balance remaining in the bank was Rs. 66,294.12. The Committee plans to bring out four more translations of Aṭṭhakathās. A request will be made to the Ministry of Buddha Sasana for an additional grant of Rs. 500,000/-. It was suggested that a publicity folder for RASSL publications be printed and posted to prospective buyers.
5. The Council decided to have a special Council meeting on Monday 15, January at 3.00 p.m. to discuss, correct and finalise the minutes of the last AGM held on 25/03/2000

### **156 - Special Meeting 15/01/2001**

Present: Dr. H.N.S.Karunatilake (President) and 13 others; Excuses - 5;  
Absent - 7

The President calling the meeting to order mentioned that the Special Meeting was summoned in response to the decision taken at the Council Meeting No. 156/9 held on 26/12/2000. A preliminary objection was raised that the Council has no authority to correct the Minutes as it is a matter for the general membership, which gather at the AGM to follow. It was pointed out that it is the duty of the Council to satisfy itself that the Minutes of the AGM are a fair record of the proceedings of the AGM before they are being tabled at the AGM. The objection was over-ruled by the Chair.

Lt. Com. S.Devendra volunteered to produce a new draft of the minutes incorporating the suggested amendments to be tabled at the next meeting of the Council.

### **156.10 - 29 January 2001**

Present: Dr. H.N.S.Karunatilake (President) and 16 others; Excuses - 4;  
Absent - 5

The Minutes of the Council meeting held on 26 December 2000 were adopted on a motion proposed by Prof. N. A. Jayawickrema and seconded by Dr. K. Arunasiri subject to four corrections.



1. **Repairs to Air Conditioners:** The President stated that one of the AC Units has been repaired by Harrier Engineering Services and will be installed in a week's time. The extra amount of Rs. 3000/- will not be incurred as the unit would be installed in the original position. The total cost of repairs was Rs. 13,837.50. The second unit will be removed for repairs one week after the installation of the first unit. The Council also decided to get the third unit repaired after checking the performance of the first unit.
2. Mr. Frederick Medis stated that the **Toponymy Committee** was short of members and requested that steps be taken to increase the number of members. After considerable discussion, the Council decided that the Toponymy Committee should continue.
3. **Confirmation of the Minutes of the Special Council Meeting:** The minutes of the Special Council meeting held on 15 January 2001 were adopted on a motion proposed by Mrs. Kamalika S. Pieris and seconded by Dr. K. Arunasiri subject to two corrections.
4. **Consideration of the draft minutes of the AGM:** The Council thanked Lt. Cdr. S. Devendra for his attempt to recast the draft minutes of the last AGM and requested that a consolidated final draft be tabled at the next meeting of the Council.
5. The cost of repairs to the first and second A/C Units at Rs. 12,300 + GST per unit and the cost of repairs to the monitor, which was Rs. 5000/- was approved.
6. **Security of RASSL Funds:** The Council drew its attention to the present financial crisis of the country and discussed how best the funds of the Society could be invested. Some members of the Council were of the opinion that it would be safe to invest the RASSL funds in Government Securities. The President assured that the two finance companies where the RASSL funds are invested at present were financially stable Institutions. The Council allowed the President to take the best possible decision in this regard.
7. The Council acknowledged the following donations of books.
  - i. *Defining Ancient Arkadia*, edited by Thomas Heine Nielsen and James Roy, Royal Danish Academy of Sciences and Letters.
  - ii. *Describing East-Asian Grammar* by Ritva Lehonkoski, Finish Oriental Society.



iii. *A Comparative Study of Thirty City-State Cultures*, edited by Mogens Hansen, Royal Danish Academy of Science and Letters.

8. The Council approved the purchase of *Milestones to Independence* edited by Y. J. Kumara, People's Bank, and the PURNA full package including six modules. The cost of the latter was Rs. 25,000/-
9. Mr. Asiff Hussein requested the book authored by him titled the "Lion and the Sword" be launched by the RASSL. The Council requested Mr. Sam. S. Wijesinha to go through the book and report.
10. Reference the letter of Mr. Ashley de Vos dated 15/01/2001 the Hony Librarian stated that the procedures referred to in the document of Mr. H.C.P. Bell have been very well adopted by the Society in the past and they are being adopted even now. She said that she is not in a position to reply Mr. Ashley de Vos's questions until the stocktaking is completed.
11. **Loss of Library books:** Mr. A. Denis N. Fernando referred to a complaint made by Mr. M.L.M. Abusally regarding the non availability of the translation of Ibn Batuta's travel account in the RASSL Library and produced a photocopy of its title page. Mr. Fernando stressed the need to take immediate action regarding continuous loss of books from the RASSL Library. The Council acknowledged that the Library is the heart of the Society and it should be safeguarded at any cost. The Council decided to keep the two Accession Registers under lock and key at all times.
12. **Web Site Address:** The RASSL Web Site address is: [www.lk/cultural/jrassl/index.html](http://www.lk/cultural/jrassl/index.html). Mr. A. Denis N. Fernando requested that Prof. M. B. Ariyapala's Annotated Index of the contents of the RASSL Journal be incorporated in the Web Site.
13. **RASSL History of Sri Lanka Project:** It was agreed to leave the Project in abeyance till the new Council was appointed in March 2001.
14. **Exhibition on Lithic Records:** Dr. (Mrs.) Malini Dias the chair person of the Committee was requested to submit a concise report to the Council regarding the work done so far.
15. The Council decided to hold the AGM of RASSL on 31 March 2001. The closing date for nominations and resolutions will be 26 February 2001.



**156.11 - 26 February 2001**

Present: Dr. H.N.S.Karunatilake (President) and 18 others; Excuses - 2;  
Absent - 5

A Vote of Condolence was passed on the death of the late Dr. K.J. Nanayakkara (L/187)

The Minutes of the Council Meetings held on 15/01/2000 (Special) and 29/01/2000 were adopted on a motion proposed by Mrs. Kamalika S. Pieris and seconded by Prof. N.A. Jayawickrama subject to four corrections.

1. In reply to a point of order raised by Mr. A. Denis N. Fernando, the President stated that two of the letters received in advance have been circulated and the third letter will be circulated after photo copying.
2. **Confirmation of the Draft Minutes of the AGM:** The Council adopted the consolidated draft Minutes of the last AGM. It was decided to print the minutes and circulate them among the membership before the next AGM.
3. Mr. Sam S. Wijesinha reported that the book by Mr. Asiff Hussein titled "Lion and the Sword" is a work acceptable to be launched under the auspices of the RASSL. The Council agreed and decided to fix a suitable date in consultation with the Author.
4. **Web Site Address:** The Council agreed to announce the Web Site address in Society's publications such as the Journal and the Administration report.
5. **Aṭṭhakathā Translations:** A detailed statement of receipts and payments for period 1994-2000 regarding the Aṭṭhakathā Translations was tabled by Dr. S.G.Samarasinghe and accepted.
6. The Council acknowledged the following donations of books
  - i. *Scientific Astrology* by G. H. de Zoyza, Sri Devi Printers, two copies English and Sinhala.
  - ii. *Sri Lanka Buddha Sāsana Itihāsaya* by Ven. Tripitākachārya Gātamanne Jinānanda, Buddhist Publications Society, Kandy.
7. **Stocktaking of books:** 738 titles have been checked and the total number of titles that have been checked up to February, 2001 was 6094.



8. **Toponymy Committee:** The Council was informed that it has decided to go ahead with the following programme of activities. (1) A study of place names in Nampota; (2) A study of place names in the Dutch Tombos - by Dr. K.D. Paranavitana; (3) Place names in Colombo and environment - by Mr. Frederick Medis; (4) Invite Dr. H. A. P. Abhayawardhana for a study of place names in *Kaḍaimpota*. The *Nampota* was identified as a good primary source worth for a critical study.
9. **RASSL History of Sri Lanka Project:** Approximately 50 letters have been sent to scholars to participate in the project and the activities will be continued with the new Council in April.
10. The Audited Statement of Accounts for 2000 and the draft Annual Report were tabled by the Hony. Jt. Secretary and were approved.
11. The nominations received by the Council for all posts of Office Bearer and the Council were tabled for the information of the Council.

156.12 - 26 March 2001

Present: Dr. H.N.S.Karunatilake (President) and 13 others; Excuses - 3; Absent - 9

The Minutes of the Council Meeting held on 26 February 2001 were adopted on a motion proposed by Mr. Desmond Fernando and seconded by Dr. G. S. B. Senanayake with 5 amendments.

1. **Section 27(a) and paragraph 3 of section 26 of the RASSL Constitution:** According to section 27(a) of the RASSL Constitution, out of the fourteen (14) members of the Council, seven (7) shall retire at the end of two years i. e. end of one term. This is in conflict with the third paragraph of section 26, which states that "All members of the Council shall be elected once in two years at an Annual General Meeting.
2. At the end of a lengthy discussion, the Council decided to abide by the last paragraph of section 26 of the RASSL Constitution. Mr. A. Denis N. Fernando expressed his dissent.



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